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THE Foot out of the Snare:

WITH

A DETECTION OF SVNDRY LATE

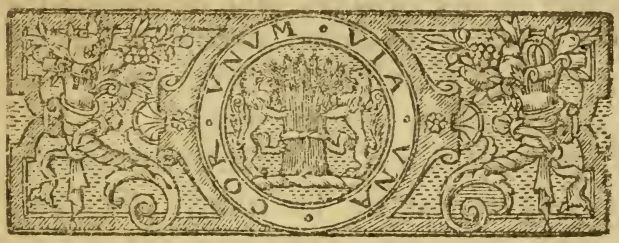
practices and Impoſtures of the *Prieſts and Ieſuits in* England.

Whereunto is added a Catalogue of *ſuch bookes as in this Authors knowledge* haue been vented within two yeeres laſt *paſt in London, by the Prieſts and* their Agents.

By IOHN GEE, Maſter of Arts, of *Exon*-Colledge in OXFORD.

AT LONDON,
Printed by *H. L.* for *Robert Milbourne*, and are to bee ſold at his ſhop at the great South doore of Pauls, 1624.

A. 6.



TO
THE MOST REVE-
rend Father in God, the Lord Arch-Biſhop of Canterbury his Grace, and to the reſt of the Reuerend *Lords Spirituall, and the right honourable the Lords Temporal, as alſo to the moſt Worthy and Religious* Knights and Burgeſſes of the houſe of Commons, all now aſſembled in this happy Parliament; I. G. *an vnworthy Miniſter of the Church, preſumeth to dedicate this euidence of his repentance, and* declaration of his beſt endeuours for the Church of *England.*

IT is the ſafetie of a *Ship*, to haue good *Pilots*; the *ſtrength* of a *Palace*, to haue ſure *Pillars*; the *ſecuritie* of the *bodie*, to haue *cleare eyes*; and ſafe-guard of *ſheepe*, to haue vigilant *Shepheards*: So it is the

safety of a *Countrey*, and *safegard* of a *Kingdome*, to haue many wise and watchfull *Counsellors*. Wee neuer had greater reason to blesse GOD, then in contemplation of the present time, in the perfect vision of so many principall *Planets* now met together in happy *Coniunction*: such a *King*, such a *Prince*, such *Honourable Senators*, such *Assistants*. *The eare that heareth you, blesseth you: and the eye that seeth you, giues witnesse to you. The blessing of Her that was ready to perish, is come vpon you.* Vnder your shadow wee are much refreshed. The God of blessing dispose of your Counsaile. *Wee waite for you, as for the raine: and our mouthes are opened wide, as for the latter raine.* Ita quisque vt audit, mouetur.

Pro.

I need not, neither were it lesse then boldnesse and presumption in me (Right honourable) to suggest vnto you, of what weight and consequence those affaires are, which his Maiesty hath been graciously pleased to referre to your ioynt consideration and aduice: neither need I repeat, how deeply you are all interessed here-

herein : you reuerend *Bishops*, by your sacred profession ; you the Noble *Baronage* of this Realme, by your military honour, alwaies prest and ready for the defence of Religion and of this Kingdom, against open Inuaders, or secret vnderminers ; and you the Representatiue *Body of the Commons*, in regard of the libertie of the Subiect ; but most of all, the free course of the Gospel without impeachment: by whom is not onely represented, but also actuated ; the desire and zeale of the body of this kingdom, being a people true-harted, and feruent toward God in the puritie of his worship ; towards our *Soueraigne*, in the stedfastnesse of obedience ; and towards the *Lawes*, in wishes and hopes that they shall stream forth *motu naturali*; in their owne course, without diuersion or obstruction.

But you being at this time imployed about so weighty affaires, how may I, the meanest of the *sonnes of my Mother*, presume to interrupt you ? Are there not *the Chariots of Israel, and the horsemen of the same* ? Doe the Lords *battailes* want supply ?

supply? whence should it be expected but from them ? But I may say, with *Epictetus* : *Your hand euer holdeth an equall balance, and your Sun shineth alike on the poore and rich.* It may be, *one Scout* may vpon occasion heare & know what an whole Army hath no present notice of.

True it is, (and why should I now be ashamed to manifest it to such an Assembly ?) *An euill and scandalous report is gone forth of mee*, in regard I was the man that was present at the Iesuite *Drury* his Sermon at the *Black-Fryers*. I was the same day in the fore-noone at the Sermon at *Pauls-Crosse*: and lighting vpon some Popish company at dinner, they were much magnifying the said *Drury*, who was to preach to them in the afternoone. The ample report which they afforded him, preferring him far beyond any of the Preachers of our Church, and depressing and vilifying the Sermons at *Pauls-Crosse*, in regard of him, whetted my desire to heare his said Sermon : to which I was conducted by one *Medcalfe* a *Priest*. This being heard of by my Lord *Arch-*

Arch-bishop of Canterbury his *Grace*, hee sent for mee within few daies after; and being before him, found mee inclining to their side. I layd open my selfe vnto him, and confessed I had some scruples in Religion. Wherupon it pleased his *Grace* to afford me his holy counsell and monition: which had that good effect, that albeit my foot was stept into the *Babylonian* pit, yet I often meditated of his Fatherly admonitions. Som other speeches I receiued from his Domestique Chaplains, D. *Goad* and D. *Featly*: for which I shall be bound euer to pray for them: their words left *aculeos et stimulos*; *Vade et nè pecca amplius*, *&c.* piercing me the more, being recorded in a publicke narration: which, my checking conscience did iustly take for an inditement to conuict me, & a Trumpet to reduce me. *Like the Prodigall, I now returne home with a Peccaui* in my heart, mouth and pen, to God and our blessed Mother the Church of *England*: to both I say, *Peccaui contra cœlum et te.*

The reason why I presumed to present these lines to your view, and offer them

to your hands, ſeemeth to me iuſt, becauſe ſincere; and excuſable, becauſe in ſome ſort neceſſary, in that the vaſtneſſe of my fault requireth, foraſmuch as from my acquaintance on the left ſide, I can expect little leſſe then indignation and machinations againſt mee by them; whom, partly by my relinquiſhment of them, but much more by diſcloſing ſome of their proceedings, I am like to prouoke in a high degree: it behoueth me therefore to chuſe ſuch Refuge, as may protect mee againſt their malice. I haue touched (in a manner) nothing elſe but the behauiour of the Prieſts; whereto, I might haue added ſomewhat of my owne knowledge, concerning the inſinuations & incroachments vſed by thoſe of that ſtamp, who profeſſe phyſick: Who, whatſoeuer they doe vnto the bodies, infuſe into the mindes of many the Kings Subiects, bitter diſtempers; whereby thoſe patients tongues diſtaſte the wholſome food of our Church, and their hearts are ſtricken with *antipathy* againſt our preſent State. But theſe things I thought fitter for

your

your Wisdomes to cure, then for my weakneſſe to declare; my intent in this Treatiſe, hauing beene to act the part of vnmasking the vailed fraud of the Ieſuits & Prieſts: wherin if you ſomtimes diſlike the ſtile, condemn not me for a botcher: for, their Stories I alter not a ſtitch, but giue you thē lapt vp in their own clouts.

If the forme and phraſe I vſe in other places bee diſtaſtfull, as either too ſharp, or too light and Ironicall for one of my profeſsion; let my matter bee my Aduocate, that draweth mee thereunto; truſting, that I may be excuſed, if I ſometime light my candle at the Torch of *Elias*, when he ſindged and ſmoaked out *Baals Prieſts* from the neſt of the Sanctuary. I ieſt but at their ieſting, that haue made a ieſt of God, and of his bleſſed Saints in heauen, by caſting vpon their moſt pure and glorious faces, the cloud, nay, the dirt and dung of vgly, vnſauory, ridiculous Fables: whereat the ſounder Chriſtians are ſcandalized; wherewith the weaker are deluded & captiuated in ſuperſtition, and the very *Iewes* & *Heathen* are driuen

further offfrom liſtning vnto the true & ſacred Myſteries of Chriſtian Religion. For ſurely, no ſmall miſchiefe or danger is it vnto Truth, to haue her precious garment eeked out with patches of falſehood, and, vpon pretence of imbelliſhment, to bee dawbed ouer with the copper-embrodery of cogging Impoſtures.

In regard of my own particular; hereby I hope, I ſhall regaine that good opinion which I haue loſt, and no longer bee cenſured by my friends and others, as at all wauering, inclining and warping toward their ſide: yet withall, you haue the Character of mine hart, toward the publicke good of our Church and Commonwealth. I ſay no more, but God giue you vnderſtanding in all things. *Ride on with your honours; and, becauſe of the Word of Truth*, bee courageous and ſtout *Nehemiahs. Such a man as I, flee? Nehem.* 6. 11. The deaw of Gods grace bee vpon you and your children. And thus, with my vnceſſant prayers for you, I reſt,

The moſt humble ſeruant of you all, to bee commanded in the Lord,

IOHN GEE.

THE FOOT OVT OF THE SNARE.

SAint *Auguſtine* reports, that euen in the *Primitiue Church*, and in thoſe better times, the Diuell was become both *Leo apertè ſæuiens, & Draco occultè inſidians*: by open and outrageous cruelty, hee ſhewed himſelfe *a Lion*; and, by his ſecret poiſoning of Religion, *a Dragon*. Yet his malicious power was curbed, and himſelf bound in chains for a thouſand yeers: ſo that, notwithſtanding all his ſubtilty, Truth, like *a Palme-tree*, flouriſhed; and Chriſt's Croſſe, like *Aarons Rod*, did bloſſom, and bring forth much fruit. But now the *old Serpent* is let looſe, and of late yeers hath acted both the

Aug. *Ciuit. de Dei. l.* 1.

Lion and the *Dragon* without reſtraint; both by policy and puiſance, ſtudying to extinguiſh *the light of the Truth.* Neither haue his attempts been effectleſſe: for, what by *Magogs ſword* in the Eaſt, and *Gogs* vſurped *Keyes* in the Weſt, hee hath driuen *Truth*, like *a Doue*, into the holes of the rocks, and baniſhed *Faith* in many places from among men.

In Reformed Churches (eſpecially in our Church of *England*) Gods *Mercy* hath ſupported his *Truth*, euen amidſt the ſlacknes and careleſnes of the Profeſſors themſelues: whil'ſt yet ſome, like *Dinah* the daughter of *Iacob*, haue loſt their *Virginity*, I mean, *primam et puram fidem*, their firſt faith, by *going abroad, and haue returned home impure.* Some, like *Salomons outlandiſh women*, haue brought-in *outlandiſh Religion.* Many at home, in ſtead of the *voice of the Faithfull, Come, let vs go vp into the Houſe of the Lord*, ſay among themſelues, *Let vs go vp to Bethel, and trangreſſe to Gilgal, and multiply tranſgreſſions.* So that our Countrey, which ought to bee euen and vniforme, is now made like a piece of Arras, full of ſtrange formes and colours. But what is the reaſon? Beſides the drowzineſſe of many *Luke-warm Goſpellers*, there is a vigilant *Tribe* (I mean, the *Emiſſaries of Rome, and Factors for the Papacy*), *who are like vnto* Dan, *and are as an Adder in the path, which bites the horſe, and makes the Rider to fall backward.* They make them, whom they can get to work vpon by their perſwaſions, to become retrograde; with the Church

Gen. 34. 2

1 Kings 11. 4

Pſal. 122. 1

Gen. 49

Church of *Ephesus*, *to leaue their first loue*, and become Apostates in matters of orthodox Christianity. Easily can they steale away *the hearts of the weaker sort*: and secretly do they creep into houses, *leading captiue simple women loaden with sinnes, and led away with diuerse lusts.* Apoc. 2

2 Sam. 15.6

2 Tim 3.6

Strange indeed it is to consider, how That *Wolf-bred* and Wolf-breeding *Romulus* doth daily send-ouer his rauening brood of *Iesuites* & *Priests*, to make hauock & spoil, & to conclude a bloudy Catastrophe to a direfull Tragedy. *Astant & instant, vt* Hannibal *ad portas*: nay, like *Brennus* and his *Gaules*, they haue not onely surprized our Suburbs, but almost taken our Capitol. Plut. *vid. de* Bren.

Galli per dumos aderant, arcemq; tenebant,
Defensi tenebris & dono noctis opacæ: Virgil.

The *Gaules* came stealing-in by night through the Thickets: so these Bats, in the twi-light of our security, creep vpon vs, *defensi tenebris*. They finde, perhaps, among vs *a still night* of negligence and drowzinesse: but they bring-on a greater night, by the thick cloud and fogge of superstitions and forgeries; wherein they enwrap themselues, and would ensnare vs; who if they should go on to the height of their hopes, what may wee expect, but *vt notent & designent oculis ad cædem vnumquemq; nostrum, &c?* Did they not long since, like the *sonnes of Belial*, not onely cast off the yoke of obedience, with a *Nolumus hunc regnare*, *Luke* 19.14. but euen clothe themselues in the robes of rebellion, with a *Venite & occidamus*, Cic. *orat. 2. con.* Catelin.

Gun-powder Treason.

Luke 20.14? Witnesse one intention of theirs, which must neuer be forgotten. And therefore, not without iust cause, haue they been of late put in minde of a second reflecting Tragedy; which met so right with them, that well were it, if they could apply it to themselues, according to the sense of our Sauiour's words (which haue been by diuerse of my friends rung in mine ears, and I trust I shall still ponder of and remember them), *Vade, & nè pecca amplius, nè deterius contingat tibi: Sinne no more, lest a worse thing happen vnto thee.* And sure, for my owne particular, I make such application, and will euer consider, that I had a faire warning *to come out from among them*; *non tam pede, quàm pectore*; *non tam gradibus, quàm affectibus*; not so much in motion, as in affection; leauing them to their superstitious deuotions, and neuer more partaking with them in any their abominations.

Ictus Piscatoris sapit.

But, *omne beneficium petit officium*: as in morality euery benefit is obligatory, and bindes to some thankfull duty; so more especially in Diuinity, the wonderfull works of God, extended to all in general, or to any one man in particular, in regard of speciall protection, doo binde to a duty of *Thanksgiuing*.

Though I haue long runne vpon the score, and hitherto yeelded to *Ingratitude*, that crafty *Sinon*, to keep the doore of my lips, so that I haue neither discharged my *conscience toward God or man*, yet will I at last, with the *alone Leper*, *return to giue praise*.

praiſe. And ſurely, of thoſe that eſcaped the danger of the *Black-friers* (an Accident for which I haue been much noted, and often pointed at), none hath greater cauſe to offer *the calues of his lips*, a gratefull Sacrifice vnto the Almighty, then *my ſelf.* For, as my *eſcape* was not the eaſieſt; ſo my *offenſe*, the greateſt: whereof, one moueth *me* to *compunction*; the other, to *gratulation.* Being in the midſt of the Roume that fell, and though that *omnes circumſtantes*, all (in a maner) that ſtood about me, periſhed in that calamity, and I inuolued in the down-fall, and falling, being couered with the heaps of rubbiſh and dead carcaſes; yet it pleaſed God to haſten my Eſcape, beyond my owne expectation and humane vnderſtanding. Surely, when I record this common down-fall, which wounded others vnto death, and mee but vnto affright, I cannot but ſtrike my breſt, and look vp into heauen, or rather with the *Publican*, down to the earth, and ſay, What was there, or is there in *me*, miſerable man, that the hand of God ſhould ſtrike ſo many on my right hand and left, and yet ouerpaſſe *me?* Surely I was no *Lot*, to eſcape out of burning *Sodom*; no *Noah*, to bee preſerued in a generall Deluge. If the load of ſinne preſſed them down that fell (alas! farre be it from me to haue vncharitable conceit of their perſons), that waight ſhould haue ſunk *mee* then deeper than any of them, not onely to the ground, but vnder ground, to hell it ſelf. But our good God is Maſter of his owne work, and

free Lord of his owne mercies. Hee beſtoweth them where there can bee no plea of merit. He ſpared to crop mee in the ſtrength of my youth, in the midſt of my wandring vanities, in the act of my bold curioſity. Hee hath prolonged my daies, that my heart may be inlarged in thankfulneſſe to his glorious Name; that my feet might bee inlarged, *to walk the way of his Commandements*; that my eyes & vnderſtanding might be opened, to take a full view of humane frauds, adulterating his truth, and ſo to abhor them. Doth not he that hath plucked my feet out of the ſnare, and deliuered me from this *ſudden death* (againſt which our Church hath taught me to pray), deſerue now to be praiſed, *toto voto, tota vitâ, toto pectore, toto homine*; in al my life, with all my ſoule, and with all my ſelfe? Yes ſure, I will euer take *the Cup of ſaluation, and call vpon his Name*. I will not ceaſe *to pay my vowes vnto him*, in deſpight of our ſpirituall Aduerſarie, or any his Aduocates. *It becommeth well the iuſt to bee thankfull.* For others that eſcaped, I wiſh they would not ſo preſumptuouſly tempt God, as ſome of them, whom I haue heard repine, becauſe they had not a ſhare in this ſlaughter. And what is the reaſon forſooth? Becauſe euer ſince that accident befell, at all the places about the City of *London*, where Prieſts are harbored, which are not few (there beeing at this preſent, to my knowledge, more then two hundred of them, within the City and Suburbes), after euery *Maſſe* of theirs, the Prieſt or Clarke ſtarteth

Pſal. 119.

I penned and publiſhed this writing as a monument of my thankfulneſſe.

ſtarteth vp preſently vpon the *Benediction*, and calleth aloud vnto the people, to ſay three *Paternoſters*, and three *Aue-maries for the ſoules of thoſe that died at Black-Friers*. So that they think it cannot otherwiſe chuſe, but that their ſoules muſt be by this time in heauen. And ſure ſo think I, or elſe they will neuer come thither. For ἀπαξτι, *à modo, forthwith, bleſſed are the dead that dye in the Lord: they reſt from their labors, &c. Bona mors iuſti, propter requiem; melior, propter nouitatem; optima, propter ſecuritatem*, ſaith Saint *Bernard*. Death is to bee deſired, in regard of the reſt, repoſe, and tranquillity, wherewith it is immediatly accompanied: but in the Prieſts erected Purgatory, *durante commoratione*, there is nothing but torture and torment to be expected.

Reuel.

Bern. *Epiſt.* 103.

Suarez *to.* 3. *in* 3. *p. diſp.* 74.

I cannot, but, by the way, tell you of one that very narrowly eſcaped the danger of *Black-Friers*, & accompanied me that night to my Lodging: his name was *Parker*, one that had beene long a *Trader* and *Factor* for the *Papacie* beyond the ſeas. Hee told mee by the way, that nothing grieued him more, then that hee had not beene one of thoſe that dyed by the afore-ſaid miſchance. What ſhould make him ſo prodigall of his life, I know not: but ſure, not long after, the Powers diuine cut the thred of his daies: for, the weeke following, hee beeing the man that muſt carry the newes ouer the ſeas to *Doway*, and going then to take Prieſtly Orders, there beeing need of a ſupply, F. *Drury*, F. *Redyate*, and one F. *Moore*, beeing

beeing so vnexpectedly, as they tearme it, *martyred*; at *London-bridge*, at his very first setting forward, M. *Parker* was drowned, with a kinswoman of his, bound for *Brissels*, there to take on her the habit of a *Nunne*. I will not comment vpon these disasters, knowing, that God reserues to himselfe three things; *The reuenge of Iniuries, The glory of deeds, The Iudgement of secrets.* *Quæ Deus occulta esse voluit, non sunt scrutanda: quæ autem manifesta fecit, non sunt negligenda; ne etenim in illis illicitè curiosi, et in his damnabiliter inueniamur ingrati.*

The Prouerb is, Hee that was borne to be drowned, &c.

Prosp. *de prouid.*

I will iudge of my owne cause, and conclude, that the *Mercy of God was of larger extent to mee, then any other.* None had prouoked him, or tempted him more: and therefore, where *sinne abounded, there the mercy of God hath abounded much more.* He is, *multus ad ignoscendum*, according to the Vulgar Latine, and *Because of sinners, he shall be called mercifull.* But why should I haue entred into the house of *Rimmon*, or haue partaken with the abomination of the *children of Ammon?* Why should I, that knew my owne *Fathers Courts*, haue gone into the house of *a stranger? Curiosity*, in these kindes, *cannot excuse. Bee not deceiued, God will not bee mocked.* It is dangerous with *Ecebolius* to bee troden vnder foot as *vnsauory salt.* How great was his glory! how infinite his beauty *aboue his fellowes*, who could say vnto his *Father*; *Those that thou gauest me, haue I kept, and none of them is lost, but the childe of perdition. Holy Father, keepe them in thy name, euen them whom thou hast giuen mee, that they may be one, as I am!*

Caluin. *instit.*

Eusеb.

Iohn 17. 12.

And

And let mee here admoniſh all ſuch as are facile to yeeld vnto *Popiſh perſwaſion*, and are ready to take vp the old ſaying of the *Chaldees*, *Homo quidam ex Iudæis venit, Sacerdos, neutiquam decipiet nos:* Such *a Prieſt* will not deceiue vs. Sure, none ſooner, though they winde as cloſe as Iuy about a tree, and ſo inſinuate, as they *ſuck no ſmall aduantage.* They perſwade, that their houſes are *the houſes of Cleë*; their houſholds, *the houſholds of Oneſiphorus.* But truſt you no ſuch vndermining *Ieſuites:* beleeue you not any of thoſe *oyly-mouthed Abſolons*, though they ſpeake plauſible things, to ſteale away your hearts from *Gods Truth*, and the Kings *Obedience*; crying as lowd, *The Church of Rome*, as euer the Iewes did, *Templum Domini, Templum Domini, The Temple of the Lord.* Let them not, with their *golden Calues reared at* Dan *and* Bethel, *keepe you from going to ſerue God at Ieruſalem.* Let them not bring you out of loue with your *Dauid*, your *Gouernour*, and true *Father*, or with our Orthodox & Reuerend Church of *England*, your *Mother.* Let them not intrench you with their falſe & lying Fables; the moſt of which you cannot be ſo abſurd and dull, but to conceiue and confeſſe, that they are forgeries, and meere fopperies. Weigh but ſome of them in the balance of your vnderſtanding, which in this poore work of mine, out of their moderne Authors, I haue truly collected, quoted, & recited; and you will finde, that, according to the old plain verſe,

Qui leuiter credit, deceptus ſæpè recedit.

Mel. can. in loc. com.

2. Tim. 4. 19.

Ier. 7. 14.

1. King. 12. 28.

All that they ſtudy, is but Impoſture and *Legerdemaine.* They will perchance tell you of their ſtrict *Orders*; that they are *religious men*, of the *ſociety of Ieſus*, *Benedictans*, *Franciſcans*, *Auguſtines*, *Bernardines*, *Antonians*, *Ioannites*, *Carthuſians*, *Præmonſtratentians*, *Ciſtertians*, and the like; that they haue diſtinct habits and cuſtomes, differing one from another; that they profeſſe perpetuall chaſtity, obedience, and wilfull pouerty, and liue for the moſt part a ſolitary life, and thence called *Monks.* Oh beleeue them not: they haue *Eſaus hands*, though *Iacobs voice:* notwithſtanding all their faire pretexts and ſhewes, they are but as *tinkling cymbals*, *and greene bay-trees*, whereunto *Dauid* compares the wicked. The *Pope* diſpenſeth with any thing heere, while they be in our Kingdom. Their *penury* is turn'd into plenty: their *Chaſtity* becomes charity, for the relieuing collapſed Ladies wants: their *Friers coat* is a Gold-laced Suit, to hide their iuggling knauery, and keepe them vnknowne, when they are drunke in good company; which is not ſeldome with them, as my ſelfe haue ſeene in ſufficient ouerflowing meaſure, hauing beene their companion *ad hilaritatem*; but I proteſt, neuer *ad ebrietatem.* But thinking, a faire outſide at the *Altar* ſhall mend all, to tempt you to their *Idolatry*, they will ſhew you their *Biſhops* and *Prieſts* offering vp the Sacrifice of the *Maſſe*, attired in holy *Veſtures*, commanded (as they ſay) by a ſacred *Synod*, which for their perfection are borrowed out of the *Law of Moſes.*

Gen. 25. 22.

Pſal. 37.

I am not so singularly conceited and fantastick, as to think, that it is not expedient for a Minister of the Christian Church, by his decent habit to bee distinguished from the people, and adorned with some sacred significant Robe, in the function and action of presenting publick prayers vnto God, or executing the sacred Mysteries instituted by our Sauiour, to indure *ad consummationem mundi.* But to inuent and multiply vndecent and theatricall habits, burthensome in number, superfluous in signification, and superstitious in opinion of sanctity, this may bee the proper dower of *Mother Rome*, rather then the *beauty of the Kings Daughter, who is all glorious within.* What a Wardrope of habiliments and idle complements, doth the superstitious *Massing Priest* beare about him! the *Amice*, the *long Albe*, the *Girdle*, the *Stole*, the *Maniple*, the *Castula*, the *Napkin* or *Sudary*, common to inferiour Priests; besides the *Sandals*, the *purple Coat* with wide sleeues, the *Gloues*, the *Ring*, the *Pall* or *Cope*, the *Crozier Staffe*, a *Chaire* standing neere the *Altar*: the last sort of which, are more proper to the *Bishops*. The *Pope* (by the donation of the Emperor *Constantine* the Great) weareth, in the Celebration of the *Masse*, all the *Robes* vsed by the Emperors of *Rome*; as, the *Scarlet Coat*, the *short purple Cloake*, the *Scepter*, and the *Triple Diadem*, and with these hee is arrayed in the *Vestry*. Sure I am, that our Sauiour and his Apostles, when they *preached and baptized*, had other kinde of accoutrements.

They boast much of their propitiatory *Sacrifice* of the *Masse*, which the *Doctors* of their Church hold fit to bee said in no other Language then in Latine; yea, *Rabanus* auerreth, that it is no lesse then *Sacriledge*, to think of changing it into another *Tongue*, which the people can vnderstand. Now their common answer for the peoples not vnderstanding their publick prayers, hath beene, *That the Priest*, who pronounceth them, doth vnderstand them: but many of their *Priests* cannot themselues interpret those very prayers which they powre foorth for the people. The *Masse-Book*, as it is Latin to the *Vulgar*, so it is *Greek* to the *Priest*: and how *Prayers*, *vnderstood* neither by the *one* nor the *other*, should be other then *a dead Sacrifice*, I cannot vnderstand; euen by their owne *Tenents*. Saint *Paul*, 1. *Cor.* 14. 16. speaking of one, *qui supplet locum Idiotæ*, surely intended, that in the Church there should be at least one who should bee of an higher forme then *Idiota*; but, for ought I see, some of their Priests must bee content in their *Masse*, to act two parts in one; both of the *Guide*, and of the *Idiote*. For I am sure, some of them whom I haue met withall in this Kingdom, when I haue spoken Latine to them, they haue not beene able to distinguish whether it were *Irish* or *Welsh*. One of their *woodden Doctors* I will name, called *Courtney*, whom I met withall in *Lancashire*: he was very busie talking, that *none could be saued without hearing Masse*; and that *Christ and his Apostles went vp and downe*

Raban. *lib.* 2. *de cler. instit. cap.* 9.

saying

saying Masse, in all Villages and Countries. And I asked him, how he prooued that? He could name no Scripture or Author, but told me, *He had read it in a Book*; and, perceiuing me smile, said, It was in *The Reuelation of Saint* Iohn. Hearing his Answer to this, I asked him another *Question*, which was, What might be meant by the words so often vsed together in the *Masse*, *Kirie Eleison*, *Christe Eleison*, *Kirie Eleison*. He told me, The word *Kirie* signified *The Host*; *and Eleison*, *Christ*. No maruell now, that they maintaine Ignorance to bee the *Mother of Deuotion*, the old Prouerb beeing still true, that *They haue golden Chalices*, but *woodden Priests*. Talking another time in London with another Brother *of his*, *one Father* Medcalf, who lyes at *a Tobacco-shop in Shoo-lane*, I asked him, why he could not pray without *a Picture*? He replied, *How can you vnderstand what manner of man Christ is, but by seeing him? or any Saint, but by their Picture? or how can you pray without a Picture, but your minde will be carried some other way*? Then thought I vpon that sentence of *Fulgentius*, *Ita facilè possit Christum comprehendere, quem tota terra nequit apprehendere.* So easy was it with him to comprehend Christ, whom the whole world cannot apprehend. To goe on with their absurdities: *One F.* Leech *a Iesuite*, who wrote the book called *Euangelicall Counsailes*, told mee beeing with him in Christmas last, *That if any but heare Masse, and after hearing, be sprinkled with holy water, and kisse the Priests garment*, hee could *not commit* that day any

Fulgent.

Barſt *in lib. inſt.* The Propitiator, *pag.* 74. *vid.* Fitz-Sim. *in fin. citat. in diuerſ. loc.*

mortall ſinne, ſi maximè velit, though hee would neuer ſo fain. Which indeed, though very groſſe and abſurd, is no leſſe than ſome of their Writers auouch.

O how doo they lead along poor ſilly ſoules into the gulf of deſtruction, by telling them, ſuch and ſuch ſinnes are but *venial*; *drunkenneſſe*, *lying*, *ſwearing*, and (vpon occaſion) *forſwearing*, but *venial ſinnes!* whereas no ſins are leſſer than the point of thoſe thorns that pierced the head of Chriſt: *pro quibus abluendis, ſanguis Chriſti effuſus*; for the waſhing away of which, Chriſt ſhed drops of bloud in the garden, and opened the ſpouts of bloud on the Croſſe. Our ſinnes, in Scripture, are compared vnto ſands; which are very ſmall, conſidering them ſeuerally, and yet the greateſt ſhippe is ſwallowed vp of them quickly. Euery *ſinne*, in its owne nature, hath *the ſting of a Viper, and doth wound vs mortally:* yea, *the leaſt ſin, legally* conſidered, is *damnable*; though *euangelically, the greateſt of all is* pardonable. *Inexcuſabilis eſt omnis peccator, vel reatu originis*, ſaith S. *Auguſtine.* And, *Parentes ante fecerunt damnatum, quam natum*, ſaith *Bernard.* And ſo I conclude with *Elias Cretenſis* his words: *Ex peccati fumo, orta ſunt lachrymæ.*

Lactantius.

Auguſtine.

Bernard.

Cretenſ. *in* Naz. *orat.* 4.

Lying, in ſome caſes, the Papiſts hold not onely to bee no ſinne, but to bee lawfull: and a man may *forſweare* himſelf before Authority ſometimes, nay, ought to doo ſo, vnder *pain of damnation.* Witnes their Notes vpon the *Rhemiſts Teſtament*,

Anno. *in* 23. *c.* Act. Apoſt.

ment, and diuerſe their Books. According to the Rule of the *Parthians*, they will keep faith with none, *niſi quantum expedit*, but as it ſerues their turn. As for *Oaths*, to the moſt of them, they are no other than *Collars for Munkies*; which, vpon diſpenſation of Superiours, they ſlip off their necks at their pleaſure; eſpecially if they be ſuch *State-Papiſts* as haue been inſpired with Ieſuitical Equiuocations and mentall Euaſions: whom a *Reuerend Father* of our Church doth blazon out by their true Epithets, and Enſignes of their Family, ſtiling them ἀσπονδίους, ἀσπεργεῖς, ἀμφιβίους, διγλωττίους, διψυχους, the falſeſt cozeners of the world; οἷς ὅτε ζῶμος μένει, ὅτε πίστις, ὅτε ὅρκος, with whom no bond of nature, conſanguinity, allegeance, alliance, affiance, wedlock, Oath, Sacrament, ſtandeth good, if they liſt to diſſolue it. *Dij terræ, talem terris auertite peſtem:* O yee *gods* of the earth, purge this Region of the aire, as much as in you lieth, of theſe peſtilent exhalations. This I the rather obſerue out of his Writing, becauſe it ſeemeth to mee, to bee ſpoken not onely *morally*, at large, vpon generall experience of their dealing, but alſo (in a ſort) *prophetically*, as by a kinde of fore-inſtinct; implying, that himſelf, though not in life, yet in death, ſhould not be free from this their audacious forgery.

D. *King*, Biſhop of *London*.

Pſal. 82. 6

I meane, the monſtrous Ly tearmed by them, The Biſhop of *London* his Legacy.

Let me proceed to a further ſuruey of their doctrine and religion, and acquaint you with what I finde true by my owne experience. Sure I am, that the Papiſts, by diuers their Impoſtures, haue

haue more dishonoured Christ, than euer he was by any Sect or Profession whatsoeuer: for, haue not their best Doctors, *Bellarmine*, *Valentia*, *Vasquez*, with others, been the very Patrons of damnable Idolatry, *suam perditionem sentientes*, feeling themselues to perish, and yet would not bee reclaimed? *Bellarmine* and *Valentia* maintaining, that *there is a proper worship due to Images*; *Vasquez* implying, that the *Diuell*, in some cases, *may bee adored*. And howsoeuer, of late yeers, they will a little refine their doctrine concerning Image-worship, by Distinctions and Metaphysicall Notions, yet the practice of the people among them (to my knowledge) is no lesse than *Idolomania*; that practice, I say, not priuate, or forbidden by their Guides, but fostered, increased, and kindled by those that pretend to be the Fathers and Pastors of their soules. Reade *Dauies* his Catechisme, and a Book of theirs, called, *The Manual of Controuersies*; and see whether they doo not allow *of falling down to Images*, *of kissing them*, as they doo the *Pax* in the *Masse*.

What shall I say of their much mumbling of *Masses*, and jumbling of *Beads*? If there be twenty Priests in a house, they must all say *Masse* before Noon, though there be no body by, though they sacrifice to the wals. They must haue *beads*, to pray by number, or else their prayers want weight. They are commanded to say somtimes in one day an hundred and fifty *Pater-nosters*, as many *Aue-Maries*, forty *Creeds*; and, if they misse but

Aug. *Epist.* 48 *ad* Vinc.

Bell. *tract. & cont. de Imag.* Vasq. *l.* 3. *de adorat. disp.* 1. *c.* 5.

Dauies *Catec. page* 217.

but one of the right number, all is vaine and effectleſſe: nay, the *Confeſſors* hold it to be *a mortall ſinne*, if, among ſo many Prayers appointed to be ſaid for Penance, one onely be omitted.

Goddard, in his Treatiſe of Confeſſion, page 40.

As concerning their *Proceſſions, Praying to the Dead, Inuocation of Saints, Adoration of the conſecrated Hoaſt, Adminiſtration of the Sacrament vnder one kinde, ſprinkling of Holy-water, tinkling of a Bell at the Eleuation, kiſſing the ground where the Prieſt hath ſtood, worſhipping of Reliques, repeating the name Ieſus nine times together, with nines vpon nines, often croſſing the fore-head and the breſt, their neceſſary wetting of their fingers in the holy Pot, before they go toward the Altar, their kneeling down to euery Prieſt they meet, their ambling thrice about a Croſſe, their Pilgrimages, Dirges, ſeuerall ſorts of Letanies, in which the Saints only are inuocated*, and other like traſh, which are the very *Diana* of the *Romiſh Religion*, what foundation haue they in holy Scripture? Are they built vpon the Rock Chriſt? No; but vpon the ſands of humane brains; being inuented, and obtruded vpon the people, to aduance the benefit and honour of their Clergie. So ſaith one of their owne Writers: *An non audis dicentes grata multitudini, flectentes, fingentes, ac refingentes religionem ad nutum & cupiditates Dominorum & cœtuum; quorum gloriam, niſi ſuam, pluris faciunt quàm gloriam Dei?* Doo you not heare them, how they ſpeak plauſibly to the itching eares of the multitude, inflecting, faſhioning and refaſhioning their religion according to the will and wantonnes of

Ebber. *in præf. in com. Philip. ſuper Chriſt. ad Cor.*

them, whose glory, next vnto their owne, they preferre before the glory of God?

But shall not their owne Disciples one day peak vnto them, according to that of Saint *Augustine Quare nos decepistis? Quare tanta mala & falsa dixistis? Et erubescunt humanæ infirmitati, & non erubescunt inuictissimæ veritati.* Why did you seduce vs? Why did you tell vs so many false things; more regarding the weaknes of men, than the inuincibleness of Truth? Yes sure: *Necesse est, cùm dies Iudicij venerit, &c.* saith Saint *Cyprian*: to your charge, the losse of so many soules, for which Christ gaue his life, will *one day* bee laid, and a strict account exacted. Many *wauing Babes* were carried away with the *blast of your deceits*, beaten and broken against the *rock* of errour; many, I say, whom Saint *Paul* tearmeth *Paruulos fluctuantes*, vnconstant yong-ones; not so much swelling with pride, as deceiued and tossed with the rage of your Imposture. But, my beloued *Country-men*, let not such *vipers eat out your hearts*: let not the *ignis fatuus* of their prepostrous zeale mis-lead you: but discouer the hypocrites, and send them home to hell, where they were hatched. For, they that dare thus dally with God, no maruell, though they bee bold with your soules, consciences, your children, and your estates, and all that belong to you. Many a poore Gentleman, that cannot rule his wife, I knowe, is faine to weare their mark *in capite*; and somewhat they must haue *in marsupio*, though the other

Aug. ser. 22. de verb. apost.

Cyp. l. 1. ep. 3

ther lie for it *in carcere.* They must bee fed with the daintiest cheere, the best wine, the best beer, the chiefest fruits that can bee got; when oft-times the poor husband is fain to slink away hungry to his rest.

In the end, they proue *Plagiarij*, stealing away their children, and sending them beyond the seas, to their vtter ruine and ouerthrowe. This is too common a practice. Some friends of mine haue felt the smart thereof. I think it will not be amisse to insert, how they dealt with a yong man heer in *London*, who is *Grand-childe* to the *Archbishop of York*, about the end of *February* last. They perswaded him, what a fine life it would bee to liue beyond the seas; and withall told him, that, if hee would go-ouer to one of their Colledges, he should want no maintenance: and, for that he was not fully grounded in their religion, he was referred to one to conferre withall. It fortuned, that he came to that man that must indoctrinate him, while I was by. I, smelling their knauery, could not rest quiet, till I had found out the yong man, and inquired his businesse with the Priests, with whom I had seene him often conuersant; who presently tould mee their project, and acquainted me, that he must suddenly take his iourney to Saint *Omers.* But, my self discouering vnto him diuerse of their cheats and tricks, and assuring him, that he should finde the case altered, if he went out of *England*; the young man, being very ingenuous, was deterred, and (I hope) will

One M. *Dutton*, a Lancashire Gentleman. The Priests practice with a yong man in London.

haue no more familiarity with them. Some of the Priests Agents dealt in the same sort with a very pretty modest Youth, one *Henry Sylvester* (sonne to the no lesse worthy than famous Poet, *Iosuah Sylvester*, the Translator of *Du Bartas*); who, being a scholar at *Suttons Hospitall* neere *London*, was drawn to such places as the Priests often frequent, and there had books bestowed on him. They inueigled and wrought so farre with him, that he consented to bee sent beyond the seas. And away they had packed him, but that their plot was in time discouered. Many others haue they of late daies seduced: but, I hope, their Kingdome is now almost at an end.

As for you who haue occasion to liue neer the wals of these Aduersaries, and it may bee, sometimes, of necessity, must conuerse and haue some commerce with them, take heed you be not corrupted by them. *Haue no fellowship with the vnfruitfull works of darknes*, though *with the workers*. Be like vnto the Riuer *Arethusa*, which passeth through the *Sicilian Sea*, and yet takes no saltnes. *Liue blameless in the midst of a peruerse and crooked generation.*

Virg. ecl. vlt. Phil. 2. 15

And let me now speak vnto you who are my Brethren of the Ministery, and should (in regard of your office and example) be as Angels in the Firmament of the Church: Perceiue you not how heresie begins to spread, as that of *Arrius* in the daies of *Athanasius*? *Serpit vt Gangrena*, it creeps as a *Gangrene*: and yet mourn you not for our

Soz. eccl. hist.

our *Sion* in her widow-hood, nor *pray for the peace of Ieruſalem?* Behold you not the ranke of our hollow-harted Neuteraliſts, who think the time is come, to pull downe our Culuer-houſe, our little Church? How often haſt thou heard them, O God (though they whiſpered vnto themſelues) ſay of the enemies of our peace, *Why are the wheeles of his Chariot ſo long a-comming? Expect a-runt diem:* They haue long lookt for a day. I hope they will but expect, till their very eyes drop out of their heads. Againe, vnderſtand you not, how laborious and vigilant our Aduerſaries now are, forbearing no time, ſparing no paines, to captiuate and deſtroy? Witneſſe the ſwarmes of their bookes, which you may heare humming vp and downe in euery corner both of City and Countrey. I ſpeak it with griefe; and in this reſpect, *cor meum, tanquam cera liqueſcens:* my heart is as melting wax. I verily beleeue, they haue vented more of their pamphlets within this Twelue-month, then they did in forty yeeres before. They haue *Printing-preſſes* and *Book-ſellers* almoſt in euery corner. And how doe they by this meanes put their poore Diſciples vpon the tenters, ſelling that book for forty or fifty ſhillings, which they might affoord for eight or ten; & that for ten, which they might afford for one? For inſtance, I referre you to the Catalogue in the latter end of this book. I ſpeak this by the way, to diſcouer their extorting policie, who make a Treaſury for themſelues by theſe means,

Iud. 5. 28.

and raiſe no ſmall ſummes of money. You are thoſe whom God hath ſet vp as *Lamps* in his Sanctuary, *to giue light vnto thoſe that ſit in darkneſſe, & in the ſhadow of death, to guide their feet into the way of Truth:* hide not your glory *vnder a buſhell*; let not your beauty be eclipſed: but (as the *Spirit to the Angel of Philadelphia*) *Hold that which you haue: Stand with your loines girt: Be ſtrong in the Lord, and in the power of his might:* and remember, that *Vincenti dabitur, To him that ouercommeth ſhall it be giuen: Nec paranti ad prælium, nec pugnanti ad ſanguinem, multo minùs tergiuerſanti ad peccatum, ſed vincenti ad victoriam*; Not to him that prepares to fight, nor to him that reſiſts to bloud, much leſſe him that ſhewes his back in cowardice, but to him that ouercomes to conqueſt. And hence Saint *Hieromes* penne, like a Lance, was charged againſt *Vigilantius* and others. Saint *Auguſtine*, in his diſputations, ſpake hot words, coles of Iuniper, againſt the *Arians*, the *Pelagians*, the *Donatiſts*, and the *Manichees*. Bee you as vigilant and ſeuere: *Res poſtulat*, the times require it: and therefore beginne to blame the Church *of Epheſus, for imbracing the doctrine of the Nicolaitans*; *and the Church of Smyrna, for imbracing the doctrine of Balaam*; *and the Church of Thyatyra, for imbracing the doctrine of Iezabel:* and ſhame not to tell the Lady *of Rome*, that, notwithſtanding all her paintings and complexions vpon her face, *the cup of fornication is in her hand.* *Peter* ſpake as much vnto *Simon* the Sorcerer, that he was *in the gall of bitterneſſe*

Reu. 3. 11. Epheſ. 6. 14.

Reu. 3.

Bern.

Euſeb. *eccl. hiſt.* l. 3. *cap.* 22.

Apoc. 17.

Acts 8. 23.

terneſſe, and bond of iniquity; *Paul* vnto *Elymas*, *O full of miſchiefe, and enemy of all righteouſneſſe*; *Polycarpus*, to *Marcion*, calling him *Diaboli primogenitum*, the diuels firſt-borne. Acts 13.10.

Strabo deſcribeth a certaine fountaine to be in *Arabia* beyond *Iordan*, which poyſoneth all Beaſts that drink thereof: for which cauſe it is ordained, that the *Heardſmen* ſhall make reſtitution for ſuch Beaſts as periſh by drinking of it; vnleſſe they prooue, by violence they approached. In like ſort, there is a well *of abomination*: many *wilde Aſſes* runne thereunto to quench their thirſt: and yet they that taſte thereof, periſh. The Paſtors of Chriſts flock, who haue *Peters Paſce* for their charge, if they keepe not their *Hold*, that is, hould their ſheepe within their fold, their ſoule ſhall anſwer for the ſame, except it ſhall appeare, they drank the deadly waters of ſinne, through their owne wilfulneſſe, rather then the others negligence. Strabo.

The *Shepheard* cannot ſtep aſide, but the Wolfe is ready to ſeize vpon his *Flock*. There are many *Wolues*; ſo termed, not ſo much in regard of the compoſition of their bodies, as the diſpoſition of their mindes; *for they ſhall come vnto you in ſheepes clothing: but beleeue them not, for inwardly they are rauening*. There are ſubtile Serpents, that ſtill wait for their booty: *Their poyſon is like the poyſon of a Serpent*, *Pſal.* 58.4. or as the Apoſtle: *Their tongue is full of deadly poyſon*. *Inficit*, *Interficit*: The infection thereof doth not onely beginne of late Pſal. 58.4. Iames 3.8.

to

to ſpread, but hath left many for dead, that there is little hope of their reuiuing; *Non ægroti, ſed defuncti*, beeing not diſeaſed, but deceaſed. They are no ſooner *feuerous*, but their Phyſician holds them to a dyet-drink: they ſhall not haue the water of the *Sanctuary*, that would coole them; but *Marah*, the harſh, bitter, and ill-brewed drink of damnation, to deſtroy them.

I haue read of one *Exagon*, an *Ambaſſadour to Rome*, beeing at the *Conſuls* command caſt into a Tunne of *Snakes*, that they licked him with their tongues, and did him no harme: But theſe Snakes, though they were ſent vs from *Rome*, bring ſuch poyſon with them, *non in caudâ, ſed in linguâ*, not in their taile, but in their tongues, that with their very breath they can infect and infeſt. How many ſoules haue they ſo killed in our land!

Aſpidis et morſu læſum dormire fatentur
In mortem, antidotum nec valüiſſe ferunt.

Mat. 10. 16. It behooueth vs to bee in our *generation, as wiſe* as theſe *Serpents*, though *as harmeleſſe as Doues*. Againſt the incantations of ſuch *Sirens*, let vs ring the *Muſicall bells of Aaron*, and ſing the ſweet ſongs of *Sion*, that is, arme our ſelues with the πανοπλία of God, treaſured vp in the Scriptures: ſo ſhall not the *Locuſts of the wilderneſſe*, with their *Scorpion*-like tayles (who now ſwarme in ſuch abundance) hurt any of our little ones with the deadly ſting of their contagious error: but, hauing the ſeale of God in their fore-heads, they

ſhall

ſhall be able to reſiſt all ſuch as ceaſe not to perſecute the *Spouſe of Chriſt*, and to make warre with *her ſeed*.

Now for the better diſcouery of the impious tricks and deuices of the Prieſts and Ieſuites, and that all who meet within any of their moderne bookes (whereof I told you, there is ſuch plenty) may hoot at them for moſt abominable Impoſtors and lyers. Let mee intreat you to reade a few of ſuch Tales as I haue culled and collected out of their books lately ſent ouer, the moſt or all of them according to the frontiſpice printed at *Doway*; and you would think, any ſolid wit could not be miſcarried by them, but rather admire the poore ſhifts they are driuen vnto, for the keeping of their weather-beaten cauſe aflote. So palpably doe they proceed beyond the bounds of modeſty and reaſon, *vt nemo eorum obteſtationibus et iactationibus quicquam credat, nam eos mentiri et dupliciter mentiri certiſſimum eſt*, ſaith *Luther*. Let none beleeue their proteſtations and vaunts: for it is moſt certaine, they lie, and that lowdly. If they will needs be *Architecti mendaciorum*, ſtill hammering vntruths; I would aduiſe them to lay probable foundations, and chuſe ſuch *Materials* as are more malleable.

Luth. *defen. verb. cœnæ. Fol.* 381. 382.

To beginne then with one Tale of theirs, and it is a pretty one, alleadged by one *Henry Fitz-Simons* Ieſuite, in his book called *The iuſtification and Expoſition of the Sacrifice of the Maſſe, Lib.* 1. *page* 131.

Fitz-Simons *lib.* 1. *page* 131.

In all the Tales I vſe their owne words.

In Deepe (ſaith he), *a Towne of* France, *a woman of the Proteſtant Religion, dandling her infant, that neuer before could ſpeak; the childe diſtinctly pronounced, To Maſſe, To Maſſe. The mother, warned ſo admirably, went inſtantly with the infant in her armes to Church, and found therein a learned man preaching of Religion. His Sermon beeing ended, ſhee felt her ſelfe ſo ſufficiently reſolued, that, renouncing her hereſie, ſhee forthwith became Catholick.*

It pleaſeth God indeed to vſe the *weake* ſometimes to confound the *ſtrong*; to imploy the *child*, to conuert the *parent*; and to indoctrine the *innocent*, to refute the *inſolent*: but that he ſhould ſhew any ſuch Miracle, for the iuſtification and ratifying of that moſt impious & idolatrous Sacrifice of the *Maſſe*, is beyond the liſts of reaſon, I may well ſay, the bounds of *Chriſtian faith*, to beleeue. But for want of better Argument, you ſhall heare what other Tales haue flowed from the froth of their vnderſtanding, to delude the ignorant, and confirme this ſaid Sacrifice.

Fitz-Simon *Lib. 2. part. 6. page. 402.*

A Mariner beeing ſuppoſed to bee drowned, a Biſhop of his Countrey cauſed Maſſe to bee ſaid for him. The Mariner at that time had beene ſome twenty dates without food, borne vp and downe vpon the keele of a boat and then ready for famine to die. In the houre (as after was knowne) of the oblation for him, a man appeared, and deliuered him a portion of bread: where-

by

by ſuddenly he had full force and vigour; and ſhortly after, by a ſhip ſayling by, he was reſcued: Fitz-Simon, qui ſupra, Lib.2.part.6.page 402.

There was a Gentlewoman neere Naples, *in* Italy, *whoſe husband was a Captaine: and ſhee, hauing tidings that he was ſlaine in a battel, cauſed weekly Maſſes to be ſaid for him. It fell out, that this Captaine was impriſoned: and after by good teſtimony it appeared, that at the very ſame time Maſſes were ſaying for him, his chaines and fetters fell from him, and could not bee faſtned.* R.L.P. *in lib. Inſtit.* The moſt diuine Sacrifice. Fol.36.

Let mee help to prompt this Tale-teller, with another of the ſame Cut. *A Frier that had more minde to fill his owne purſe, then to empty Purgatory, did very zealouſly and reſolutely in his Sermon before his Offering, auouch and warrant his Auditory, that whoſoeuer came vp with money to the Altar, and would think of any his deareſt friend, whom he thought to bee a Priſoner in Purgatory, ſhould obtaine this grace by that indulgence, that at the very inſtant of the moneys throwne in, and clinking in the baſon, the ſoule ſhould leap out of Purgatory.*

The aforeſaid Author reporteth of another *Priſoner ſuppoſed alſo to bee dead,* whoſe Brother (beeing an *Abbot*) *ſaying Maſſe for him: his bands fell alwaies, and could not reſtraine him, whereat his enemies at length wearied, gaue him liberty to redeeme himſelfe.* R.L.P. *in lib. prædict. Fol.37.*

Quorsum hæc? Why doe they take such paines, and imploy their braines vpon these Inuentions, namely, to hook-in the people, and bring greist to their *Mill*, that their *Masses* may goe readily away for ready money?

But these former Inuentions are but slight work, posted ouer by some Prentice of the coyning trade. Behold heere following a more worthy Master-piece, wherein a chief Architect, and a more nimble Interpreter of the Puppets, is brought-in for an Actor.

A gentle-woman of England, in one of the yeers of Iubile, *trauelled to Rome, where beeing arriued, shee repaired to Father* Parsons, *who was her Confessor, and he administring vnto her the blessed Sacrament (which, in the forme of a little Wafer, hee put into her mouth), obserued, shee was long chewing, and could not swallow the same: whereupon he asked her, whether shee knew what it was shee receiued? Shee answered, Yes, a Wafer. At which answer of hers, Father* Parsons *beeing much offended, he thrust his finger into her mouth, and thence drew out a piece of red flesh, which after was nailed vp against a post in a Vespery or priuate Chappell within our Lady-Church: and though this were done about some twenty yeeres since or more, yet doth that piece of flesh there remaine to bee seene, very fresh and red as euer it was. Witnesse I.* Markes *Iesuite, in a book of his written of late, and intituled, The Examination of the new Religion*, page 128.

Yea,

Yea, heere is a knocking and long-lasting lie, worthy to be nailed vpon a post or pillory, like the eare of a Rogue or a railing *Moore*.

This *Moore* lately lost his eares in *Cheapside*, for speaking against the Protestant Religion, &c.

Father *Parsons* was but a slender Iuggler, that could not, without putting his finger into her mouth, suborne red for white. I doubt, that hee that inuented this Tale, had sometimes beene at the shop of *Cowbuck* the *Smith* (held by some to bee the putatiue Father of *Parsons*), and there had seene the bottome hoofe of a horse-foot nailed against the Posts (which vse to be the triumphant Trophies of *Farriers*) and therfore thought he should meet with some that would beleeue, a piece of raw flesh could be as solid & lasting. But I doe not read, that this woman was euer possest with that beliefe, as to adore the fore-said post, with the forged Appendix: and I am glad to finde, euen in the weaker sex, more truth, in calling *a Spade, a Spade*, then plain dealing in her Master, that would mock her and others by a trick of *Leigerdemaine*: and therefore the *Tale-maker* was heere defectiue. For, to shew the acceptation and effect of this Miracle, he should haue added, that the woman, yea and some wisemen too, adored not onely the *flesh*, but euen the *naile* with which it was crucified or rather *postified*. This my new-coyned word fits their new-found Fable.

A Letter was sent vnto Father Parsons *at Rome, signifying vnto him, that a kinsmans house of his heere in England had beene for the space of forty yeeres*

together moleſted by Diuels; but, by one Sacrifice or Maſſe offered by Father Parſons, *it was deliuered: and his kinred who liued there, hauing beene all their life time before zealous Proteſtants, haue all of them ſince become Catholicks.*

Io. Markes, *in lib prædict*, page 130.

I beleeue, many houſes in England, within theſe forty yeeres, eſpecially thoſe that pertained to the friends and wel-wiſhers of *Parſons* and his fellowes, haue beene much haunted with ſprites, not of the kinde of *Fairies*, but of thoſe of whom ingenuous *Chaucer* ſpeaketh; that where the *Limiter Exerciſing Prieſt* went vp and downe, within his ſtation, there were no diuels nor Hobgoblins to moleſt, eſpecially the weaker ſex in the night time; the reaſon he giues is demonſtratiue, For *See*,

Chaucer

There n'is none other Incubus *but hee.*

But this difference I obſerue betweene the antient Prieſts of a courſe thread, and theſe refined Seraphicall Maſters of the Ieſuiticall Loome: they droue away Spirits only by their preſence: but theſe can dart out a *Maſſe* from ouer Sea, ſome thouſand miles off, and with it blow away all the diuels that dance in ſuch or ſuch an inchanted Caſtle in *England*; whereupon, all the Proteſtants that dwell within kenning, muſt needs turne *Romaniſts: Teſte me ipſo*, quoth the Diuell.

There was a man in Corduba, *within the confines of* Spain, *aged foureſcore yeers and odde; who for the ſpace of thirty yeers, had been in a dead Palſie, and bedred, and then had a burning deſire to heare Maſſe, and to haue the Biſhops bleſsing; and ſo cauſed himſelf, by his ſeruants to be tranſported to S.* Stephens *Church. The Maſſe heard, and he born back to his houſe, within few daies he (to all mens admiration) became whole and ſound, and was as luſty as a man but of twenty yeeres. He liued eighteen yeers after: during which ſpace, hee came euery day thankfully to the ſaid Church, to acknowledge the miracle.*

Kelliſ. *in a Treatiſe of his, called,* Gods bleſsing, *page* 71.

At *Corduba* in *Spain?* A Palſie, and yet foureſcore and eighteen yeers? I am glad it is ſo farre off: I hope they will haue mee excuſed, for trauelling ſo farre to enquire the truth. And yet, in another reſpect, I ſhould wiſh to liue in that aire, where Maſſes grow ſo medicinall, that they prolong a mans life, till hee and all his friends bee weary of him: like the Iles of *Arren* in *Ireland*, which will not let the candle of our life bee blowne out, though it be in the ſnuffe: whereof a blundering Frier wrote, *Vbi tam diu viuunt homines, ita quòd habeant tædium de ſuò viuere.*

Leo Tuſcus, *a Confeſſor, Martyr, and Pope, vpon a certain time was tempted by a woman, who would needs kiſſe him, but the holy man by no means conſen-*

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ted to such immodesty: yet, with much struggling, shee kissed his hand, whether he would or no. Whereupon, he commanded it to bee cut off, because no corrupt flesh should remain about him. Which when the people perceiued, they earnestly interceſſed our Lady for him; and she most mercifully restored it again: and then hee said Masse as before, and acknowledged our Lady his Sauiour.

In lib. init. The liues of the Martyrs, *transl.*

If our *sacrificing Priests* and *Iesuites* should execute so seuere a Law vpon themselues, the King would haue in this City many Subiects not onely *inwardly* lame in their *obedience*, but also *outwardly* lame in their *lims*. I knowe two *Priests* in *London*, who are very vnable at this time to doo the King any seruice in the warres; for which, they haue a *necessary* excuse, though not *legall*, hauing imployed themselues in other *hot warres* already: so that now they are fitter for an *Hospitall*, than the *Camp*. And yet when the time of their *Lying-in* is expired, they will creep out of the shell again, and look as bold as their brethren, laying it on with *Masses*, in stead of *muskets*. Yet (mee thinks) they should vse very fauourably their judical power in *Confession*, who themselues haue had so much need of *Indulgence*. To say nothing of *a Catholique Maid*, supposed to haue been, with others, oppressed in the ruine at the *Black-Friers*; whose office hath been to carry bands and shirts vnto the *Priests* chambers: but, whatsoeuer her ill luck hath been, she hath met with some infectious

F.H. F.M.

fectious blasting vapours, which now sequester her from all company; being posted off, by her *Ghostly Fathers*, vnto the Physicians.

But to leaue these noisome corners, and to return to the more pleasing path of our old wonder-working Tales: He had need be a good Chirurgion, who could cement a broken piece, especially *a hand* so long *cut off*. But this is like vnto the Tale of Saint *Dominick*; *whose legs cut off at the knees*, by *praying* vnto our Lady, they were, without the help of any Artist, graffed on again; or like that of Saint *Denis*, who, for a mile or two, carried his head in his hand; or not vnlike the Story of Saint *Winifred:* of whom they report, *Her head, once cut off, sprung and grew on again*; but lopt off a second time, where it fell, there arose a fine siluer stream, or a pleasant Fountain of running water, which at this day (as they vaunt) cureth the Diseased: and the drops of bloud which Saint *Winifred* there lost, are yet to be seen. The place of this *beheading*, and where the *miracle* is more extant, is at *Holiwell* in *Wales*, not many miles off the City of *Chester:* whither once euery yeer, about *Mid-summer*, many superstitious *Papists* of *Lancashire*, *Staffordshire*, and other more remote Countries, go *in pilgrimage*, especially those of the feminine and softer sex, who keep there their *Rendeuouz*, meeting with diuerse Priests their acquaintance; who make it their chief Synod or Conuention for Consultation, and *promoting the Catholique Cause*, as they call it; yea, and account it

Read, concerning S. *Dominick*, a Book written by a *I. Heigham*, intit. The life of S. *Katharine* of *Siena*.

it their chiefeſt *harueſt* for commodity and profit, in regard of the crop they then reap by *Abſolutions* and *Indulgences*. Let me adde, that they were ſo bold, about *Mid-ſummer* the laſt yeere, 1623. that they intruded themſelues diuers times into the Church or publick *Chappell* of *Holiwell*, and there ſaid *Maſſe* without contradiction. It is not vnlike, they will eaſily preſume to the ſame liberty heer in *England*, which they haue vſed of late in *Ireland*; where *they diſturbed the Miniſter at a Funerall, erected one or two Frieries*, with open profeſſion, in their Monaſticall habits, and haue intruded *titular Biſhops*, to ſupplant the Church-gouernment there in force: as we ſee in like maner *old M. Biſhop*, ſometimes Priſoner in the *Gatehouſe*, now perking vp and ſtanting with the vain, aeriall, fantaſtick bubble of an *Epiſcopali Title*, far fetcht, and yet lightly giuen, hath rambled vp and down *Staffordſhire*, *Buckinghamſhire*, and other places, vnder the name of the *Biſhop of Chalcedon*; catching the ignorant, vulgar, and deuoted *Romaniſts* with the pomp of his Pontificall Attire, and that empty name of a *Biſhoprick*: whereunto he hath as much right, as he hath Lands there.

The bold attempts of the Papiſts in *Ireland*.

The Biſhop of *Chalcedon*.

I commend the thriftineſſe of the *Popes Holineſſe*, in erecting *Biſhopricks* with ſuch ſmall coſt. The *Title* ſtands him in nothing but a piece of parchment, with a Boſſe of *Lead*, ſigned *ſub annulo Piſcatoris*. As for *iuriſdiction* and *reuenues*, there needs nothing, but to ſend into *England* this new *Puppet* of his owne making. The *honeſt, liberall,*

rall, *Pope-holy*, *Lay-Catholiques* of *England*, many of them, especially the more ignorant, and therefore dotingly deuout, are so mad of these trumperies, and so sick of their money, that his *Benedictions*, *Beads*, *Rings*, *Reliques*, *Agnus Dei*, and the like, will be good Merchandize, better (perhaps) than *Virginian Tobacco*, and feeding as much as that fume. *Physicians* say, and experience shews, that, for a *Consumption*, *Asses milk is not the worst Cure*: and sure, to feed a-fresh the declining and staruing fopperies of Popery in this Land, what better nourishment, than those no small summes which are daily squeezed from many simple burden-bearing *Animals*, whose radicall moysture of their purses is daily exhausted by the *Horse-leeches* of *Rome*?

The name of *Rome* is able to these weak and bleared eyes to imbelish any thing, to gild-ouer and make acceptable any Pils, though being nothing else but sheeps trittles. A bundle of *Beads* worth three pence, if sanctified from *Rome*, shall strain out of Catholick purses so many pounds. The *Preaching*, the *Liturgie of the Church of England*, is but dry meat, and hath no poison in it, because it is not basted by the cookery of the *Popes Court*. The *catechizing of children* heer is vnfruitfull, because not performed by the sublimated, pedanticall Instructers, the *Iesuites*; such reuerend Fathers as *Ledesme*, *Vause*, *Dauies*, *Cox*, *Cortin*. The *confirmation* of our *children* by our *English Bishops*, though done in decent form, and with con-

uenient praier, yet (forsooth) hath no sacred influence, because our *Bishops* haue *no Crozier-staffe, no Holy-water, no Vnctions, no Chrisme, no binding of foreheads for seuen daies, no deligate Authoritie* à DOMINO DEO NOSTRO PAPA. But, if an *Eutopian, Chalcedonian, New-nothing, Puffe-paste Titulado* come with faculties in his budget from *Rome*, where he was miraculously *created ex nihilo*, then what gadding, what gazing, what prostration, to receiue but one drop of that sacred deaw! The least flash of light from the snuffe of *a Roman Lamp*, out-shines and eclipseth all the twinkling petty sparks of the Church of *England*. Strange it is, that any of our Nation should so basely degenerate, as to captiuate their wits, wils and spirits, to such a foraine *Idoll Gull*, composed of palpable fiction and diabolicall fascination; whose enchanted Chalice of heathenish Drugges and *Lamian* superstition hath the power of *Circes* & *Medæas* cup, to metamorphize men into Bayards and Asses. The silly, doting *Indian Nation* fall down and perform diuine adoration to *a rag of red cloth*. The fond and braine-sick Papists of our Nation doo little lesse, when they adore the very *Cope* and *Vestments* (belonging to Bishops and inferior Priests) where they lie alone, falling down to them, and *kissing them*.

Damianus à Goes, *de mor. Gent. l. 1.*

But to view their new-intruding *Hierarchy* a little neerer: Me thinks, the *Ministers of the Prouince of Canterbury*, now meeting in *Conuocation*, are very forgetfull, in suffering themselues to be destitute

tute of a worthy member, the new-ſtampt *Arch-deacon of London*, *M. Collington*; who, by the experience he hath had in *exerciſing Iuriſdiction* ouer his *fellow-Prieſts*, as alſo in *conuenting* the *Laicks*, is able, if hee were called by authority to the *Synod*, to giue very good aduice for *reformation*, or *deformation of the Church of England*, and laying it vnder the *Popes ſacred foot*. The like defect alſo is in the *Prouince of York*, by the abſence of the *Arch-deacon of Lancaſter*, *M. Cliſton*. No doubt, theſe two new Chips, clouen out of the old Block of *Rome*, are the onely ſound Timber to build vp our Church, or rather to make *wormewoodden Images*, for beſotted *Laicks to adore*. I now haſten to acquaint you with another of their tales, and it is a crafty one.

The new *Arch-deacons* of *London* and *Lancaſhire*.

A poore old man in Rome, *loſt his vpper garment: and beeing vnable to buy another, he came to the ſhrine of the twenty Martyrs, and prayed alowd vnto them to help him to rayments. At his departure, he met with one at the very Church dore a Prieſt, who deliuered vnto him from the Pope a Purſe, that had in it to the value of ſome twenty pound in ſiluer. The poore man amazed, and not knowing what he meant, hauing neuer before in all his life-time had the carriage of ſo much money; the Prieſt told him, Our holy Father the Pope commanded me to deliuer it vnto the next man I met going into the Church-dore, who ſhall haue need of it, and bid him ſtill pray to the Martyrs. The poore man returned ioyfully to his home, and euer after viſited the place once a day.*

Thomas Lee, *in Tract. de Innocat. et Adorat. Sanctor.* Cap. 14. page 212.

I see no reason why this should come into the Legend of strange Narrations, for that the Popes eares might easily bee so long, by the Priests information, without any inspiration from heauen, as to take notice of the poore mans desire, who (belike) was not so cold for want of his coat, as hee was warme with zeale, to cry alowd for a new. But this by the way. I learne the Popes price of Martyrs, namely, that they are worth pounds apiece. Well might the Pope haue rated them at a higher value, whenas he yeerely, nay, daily getteth farre more in their names, by bartering their pretended Supererogations of Martyrs and Saints.

In the yeere of our Lord 1612. *one* Lucia, *an Italian Virgin, came to a Towne called* Multauia, *in* Bohemia, *where is taught the Waldensian doctrine, first preached to them by one* Iohn Hus, *and by him generally receiued; wherby the traditions of the Romane Church are at this day there vtterly neglected. This Virgin vnderstanding of diuers their strange opinions, that they denied Purgatory, Prayer for the dead, Benedictions, and hallowings of Water, the obseruing of Fasting daies, and the like; shee spake somewhat disgracefully of their Religion: whereupon, shee was adiudged and appointed by the Magistrate, to bee burned in a field neere vnto the Towne where shee then remained. But the maid not willing*

willing to bee led by them vnto the place of Execution, they began to tie ropes about her, and so to force her along: but shee often crossing herselfe, and inuocating the blessed Virgin, Mother of God, could not bee remooued by the strength of ropes, or Oxen, or any power they vsed. At length shee vanished from them, and by a Miracle was brought vnto a Nunnery, about an hundred miles off that place; where, to this day she liueth, to praise God for her deliuerance.

Richard Stannihurst, *in the Preface of his Booke, intituled, The Principles of Catholique Religion.*

Hee that made this tale, had a *Chimæra* in his braine.

Desinet in piscem mulier formosa superne.

Hee had heard of an old Fable of the *Gentiles*, of the Image of *Æsculapius*, that was to bee brought into the City of *Rome*, but by no means would it stirre, though drawne with ropes, till there came a *Vestall Virgin*, that with her girdle drew it after her. This botcher patcheth such a one together, and fittens; that, in stead of an immoueable Image drawne by a *Virgin*, heere is a *Virgin* that could not bee drawne like the Image. *And so he got a piece of bread and cheese, and came away.* *Vid.* Liuium *de Vest. virgine.*

A tale to some such purpose, is repeated of one *Clarence* a sacred *Virgin*, by the said Author; the one as well to bee beleeued, as the other: yet of both I say to the Relator, Stannihurst. *vt sup.*

Cui

Cui tua non odium, vel cui portenta cachinnum
Non moueant posthàc, is mihi prodigium est.

One George Sephocard, *a Scotish Protestant happened to trauaile into* France, *with a Brother of his: where seeing them one day goe in Procession, this* George *scoffed at them, but accordingly he was rewarded: for presently he fell to a pitifull screeching, and so died. The night after his death,* Iohn Sephocard *his brother, and companion into that Countrey, had a pitifull Vision. He thought hee saw a thousand Diuels in hideous and vgly shapes tormenting his dead Brother. But he, hauing had a faire warning thereby, changed his former Religion and course of life, and became Catholick.*

F. Baker *in his Watch-word,* page 20.

Heere is a Procession of lies, one after another, *ordine longo.* But yet, that a man should smile at their *Procession,* is not strange; nor that hee should *die*, no maruell; nor that another should *dreame,* no great wonder: but they had best take heede, how they apply these narrations of vnexpected deaths, lest the *Story of Black-Friers* be aswell inuerted vpon them.

Oswald Mulser, *in the County of* Tiroll, *neere* Oënipont, *would not be contented but with a Priestly Host: hee receiued it no sooner into his mouth, but hee beganne to sink into the ground, which swallowed him aliue.*

Fitz-

Fitz-Simon *in his Iustification and Expositiõ of the Sacrifice of the Masse*, page 100.

This is a meere fiction, intended for the magnifying of the *Priest-hood*: it is the steame of their impious policy, *ad terrorem incutiendum, et fucum faciendum populo*; to gull, terrifie, and amaze the simple, ignorant people, and by bringing them into admiration of their Priest-hood, the sanctity of their attire, and the diuine potencie of their Sacrifice; by this meanes to inchaunt and bewitch their innocent simple soules, and so to offer them vp for a prey to their great Idol at *Rome*. Surely our Sauiour Christ ate of the same hee gaue to his Disciples: but our sublimated Priests will haue finer bread then is made of wheat. I maruell, none of our people in *England* sink into the ground, for daring to eate of the same bread with the Minister.

Francis Zauier, *Apostle of the* East-Indies, *and Iesuite, as often as hee extraordinarily trauelled in the* Indies, *so often did a Crucifixe in* Spaine, *in his parents house sweat. At length, when the* B. Bauiere *dyed, the afore-said Crucifixe, during a yeere after, did euery Friday sweat bloud.*

Hen. Fitz-Simon *in Lib. prædict* page 123.

Hee had read, belike, the verse of the *Poet*:
In templis Sudauit ebur pecudesque loquuti
Infandum.

Anno 36. *of* Henry *the Eighth, a Priest did pronounce at* Pauls Crosse, *and there confessed in publick, that he himselfe saying Masse, pricked his finger, and bebloudied the Corporas with the Altar-clothes, purposing to make the people beleeue, that the Host had bloud miraculously.*

One Epachius *a Priest, on Christmas Eeue, being at* Mattens, *resorted often to his owne house to drink, euen after midnight: whereby hee was made incapable to receiue the blessed Sacrament on Christmas day, as hauing in the beginning thereof, at midnight, broken the Fast. The chiefe of the Towne beeing allied vnto him, not knowing of such his intemperance, desired him to sing Masse. Hee, as hee was presumptuous, vndertook to celebrate. But as hee receiued the heauenly Host, suddenly hee began to ney like a horse, to tumble and wallow on the ground, to fome at the mouth, and to deliuer vp the blessed Sacrament, which hee was not able to swallow: vpon the disgorging of which, it was seene to bee carried away visibly in the aire. The Priest beeing in this plight, hee was by his kinred borne out of the Church, remaining subiect to the falling-sickneſſe all his life.*

Surius *in vita S.* Godefridi. *l.* 3. *c.* 12.

It seemes to me no more strange now to heare of a drunken Priest, of the Iesuiticall *fraternity*, then when I read *Petrus Cluniacensis Abbas* his book: in which hee reports, of some forty and odde *Benedictan Monks*, and *Dominican Friers*, that

l. 2. *c.* 2.

that were moſt famous and notorious *Letchers* and *Bredenbachius* hath a Catalogue of others, who were *Coniurers*; *Thomas à Cantiprato*, of diuers others, who were very wicked and carnall, one of which had his mouth and noſe putrified, that none could tolerate to look on him: another of which, a fire from heauen conſumed the hands and armes to his cubits, during his beeing at the Altar. *Petrus Damianus* and *Palladius* report of ſix other Prieſts that were *Sodomites*; one of which was hideouſly deformed with a canker, another deuoured of a wilde beaſt, and the reſt miſerably ended their daies. All this is ſtoried by their owne Writers.

Lib. 1. collat. ſacr. c. 13. et 45.

Th. à Cantip. *l. 2. de proprietat. Apum part. 6. cap. 40.*

Pet. Dam *ſpec. exempt.* D. 1. F. 77. Pallad *in hiſt. Lauſiaca, ſect. 17.*

Seuerall Miracles haue beene done in *England* and elſe-where, ſaith F. *Richard Conway* the Ieſuite, by *the honouring of Saints Reliques*; which Proteſtants (ſaith he) will not heed.

One M. Anderton, *a Lancaſhire Gentleman, was cured of the Stone, by the Reliques he had of* F. Campian *the bleſſed Saint: & being afterwards of another diſeaſe, laid out ſo for dead* (vt ei iam pollices ligarentur) *that his thumbes were bound; by the help of the ſaid Martyr, his fleſh beeing laid vpon his body, he was raiſed to life.*

Rich. Conway *in Apol.* pag. 281.

What prodigies are theſe? What horrible impieties? Are they not *Anti-chriſti* & *Pſeudo-chriſti*.

This is like vnto diuers

the blasphemous Fables, which you shal finde in the Reuelations of Saint *Bridget*, *lib.* 4. or like that of *Vegas* the Frier, in comment. *in cap.* 6. *Apoc.* Aug. *de vera relig.* Gregor. *hom.* 29. *in Euang.* Paul. Bombin. *in vit. Mart.* Campian.

sti, that breathe out these damnable forgeries? that shame not to affirme, that the bones of a *Traytor* can *raise a dead man*, as did *Elias* his bones? or that the *flesh of Campian*, could performe that which was so much admired in our Sauiour himselfe, when hee was amongst *vs in the flesh*? How can they but blush at these things? When Father *Campian* came an *Apostle into England*, there was an *Earth-quake* (say they) and so there might well bee. Nay the *great bell of Westminster tould of it selfe. But that I think is a lye.* When Father *Campian* was arraigned, Iudge *Seth his finger burst out a-bleeding through his gloue*, *Thames ouerflowed*, and diuers other obseruations haue our impostu-rizing Renagadoes. But those saltlesse gulleries are no whit answerable to this their villainous and prophane fiction. If M. *Anderton* were thus strangely raised, it is maruell his friends in *Lancashire* speake not of it, with many of whom I conuersed, & am sure (had it bin true) would haue recited this tale in their discourse. Againe, if *Reliques* bee thus powerfull, I wonder they had not tryed, & brought some of them for the reuiuing of their *Priests*, or any other of them that were killed at the *Black-Friers*: or why made they not vse of some of them, for the curing of *Lady Black-stones*, and such as were, by the mischance at the *Black-Friers*, sore wounded?

Campians Saint-ship sure came but from *Tiburn*. And yet what admirable vertue doe our Papists conceiue to bee in the poore Reliques of *Story*, *Felton*,

Felton, *Sommeruile*, *Arden*, *Parry*, *Lopez*, *Garnet*, *Campian*, and the reſt of that *Saint-traitorly* Crue? The very paring of their nailes doth help *to doo miracles*. Their pictures are ſo ſanctified, that they are hung ouer the Altars. And I much maruell, there were neuer ſtrange wonders performed by the *wood of the Tree* at *Tiburn*; conſidering, it hath been bleſſed by ſome of their ſacred bodies, and bedewed with their laſt ſpritefull breath. But did you neuer heare of *Campians girdle that hee wore?* Then reade one *Edmunds* his book of *miracles*, and that will tell you ſtrange newes: *Hieroſolyma (inquit) bene nouit ad quem pertinuit: Tiburnus non ignorat, qui locus erat vbi Pater ipſe* Campianus *martyrio coronatus erat:* Ieruſalem (quoth hee) knowes this girdle: for, it girded about the Sepulchre of our Sauiour. Tiburne knowes it, the place where *Father Campian* receiued his crown of martyrdome: yea, ſaith he further, and the *Diuels* knowe it, who deteſt all ſuch manner of geere, and whom it hath vexed ſo ſore, that it hath put them to extreme torments. This Girdle cured *Lepers*, *the blinde*, *the dumb*, all manner of diſeaſes. If the Girdle that imbraced onely his bare apparell, could doo ſuch miracles, what then ſhould I think of the Rope that imbraced *Father Campian*'s holy neck? yet I heare of no wonders done by that. The beſotted *Ægyptians*, that kiſſed, with earneſt deuotion, the *Aſſe* vpon which the *Idoll Iſis* ſate; and the lymphaticall *Prieſts* of *Baal*, that lanced their owne fleſh before

Campians girdle.

before an Idoll of wood, had as much religion, and I think more wit than our moderne *Reliquesauers* haue. God hath giuen them ouer *to the spirit of illusion*, to beleeue vnsauory lies. *He that sits in the heauens, laughs them to scorn.* Almighty God, with his *Angels* and *Saints*, will haue them (these mis-shapen monsters) in derision.

Psal.

Conway *in apol. pag.* 290.

A Virgin, a kinswoman of mine, saith *Conway* an *English Priest, was freed from the Diuell, by anointing herself with oyle, into which another Priest that prayed for her, had mingled his Teares.*

I think, of late daies our *Romish Priests* haue wept too little, and laught too much: and that is the reason, we are pestred with more fiends, than friends. But when the sword of iustice is drawn, and inflicted according to the waight and measure of their detestable designes, we shall, I hope, haue fewer of them come ouer. This Couey of night-birds may shrowd themselues warme vnder the gentle wings of their *holy Father* at *Rome*. I am sure, as yet they play the *Bats* and *Moles* with some of our Countrey-men; either trenching themselues in the Mines of their Labyrinths at home, or masking in their gold & siluer abroad, in the fashion of Rake-hels & Ruffians. If, about *Bloomesbury* or *Holborne*, thou meet a good smug Fellow in a gold-laced suit, a cloke lined thorow with veluet, one that hath good store of coin in his purse, Rings on his fingers, a Watch in his pocket,

How to kenne or smell a Priest.

pocket, it may be of some thirty-pound price, a very broad-laced Band, a Stiletto by his side, a man at his heeles, willing (vpon small acquaintance) to intrude into thy company, and still desiring further to insinuate with thee; then take heed of a Iesuite, of the prouder sort of Priests. This man hath vowed *pouerty*. Feare not to trust him with thy wife: he hath vowed also *chastity*.

But are Priests *teares* so precious, that they are an *Antidote* against the poison of *Diuels?* Oh yes: who knowes not, that there is admirable power in a Priests *breath*, his *gloues*, his *hose*, his *girdle*, his *shirts*, to scortch the Diuell; in his *Albe*, his *Amice*, his *Maniple*, and his *Stole*, to whip and plague the Diuell? Or hath none read of the dreadfull power of *Holy-water*, *hallowed Candles*, *Frankincense*, *Brimstone*, the *Book of Exorcismes*, and the *holy potion*, to scald, broil, and to sizle the Diuell? of the dreadfull power of the *Crosse*, and *Sacrament* of the *Altar*, to torment the Diuell, and to make him roar? If any think these strange, I referre him to a Book written by *D. Harsenet*, now *Bishop of Norwich*, the Title whereof I haue set in the Margent: and you shall finde, that one *Father Edmunds*, *alias Weston*, *F. Dibdale*, *F. Thomson* *F. Stemp*, *F. Tyrrell*, *F. Dryland*, *F. Tulice*, *F. Sherwood*, *F. Winkefield*, *F. Mud*, *F. Dakins*, and *F. Ballard*, *Priests* and *Iesuites*, haue stoutly and strongly confirmed all this long since. If the Book cannot easily bee gotten, I wish it might bee imprinted again, for that the Priests exorcising power is there

A Declaration of egregious Popish Impostures, to withdraw the harts of his Maiesties Subjects from their alleageance, and from the truth of Christian Religion, *vid.* c. 14. 15. 16. 18 & 20.

there fully discouered: and I haue heard, that the most of these Books which were formerly printed, were bought-vp by Papists, who (no question) took so much delight in reading them, that they burned as many as they could possibly get of them. But, to acquaint you with the strange power of a *Catholique Priests breath: Pliny* in his *Naturall Story*, tels vs of certain people, that doo *anhelitu oris enecare homines*, kill men with the breath that comes from their mouthes. And *Leno* in the Comedy is noted to bee of so strong a breath, that hee had almost blowne downe the young Gallant that stood in his way: but the *Poets* tell vs, that *Hell hath a more deadly breathing than all*; so as if a Bird doo by chance flee ouer the *Stygian Floud*, shee is quelled with the smell, and fals down stark dead. Now, the company of *Priests*, for potency of *breath*, doo put down *Pliny*, *Leno*, *Hell*, the *Diuell* and all: for, the Diuell, who can well enough indure the lothsome odors and euaporations of hell, is not able to indure the vapour issuing from the mouth of a Priest; but had rather go to hell, than abide his smell. And hence it is (I think), that, in their *baptizing of children*, the *Priest breathes* and *spets* into the *mouth* of the *childe:* which (no doubt) is very soueraigne, especially if the *priests lungs* bee but a little vlcerated or pockified. One *William Trayford*, and *Sarah Williams* (as you shall reade in *Bishop Harsenet*'s Book, page 71.) beeing *possessed*, Trayfords *Diuell rebounded at the dint of the priests breath*,

Plin. *in hist. nat.*

Ouid.
Virgil.
Homer.

breath, and was glad to get him out at *Trayfords right eare, like a mouſe*, rather than he would come out jump againſt the *prieſts* mouth. *Sarah Williams lay paſt all ſenſe in a tranſe, being vtterly bereaued of all her ſenſes at once: the prieſt no ſooner came neer her, but ſhe diſcerned him by the ſmell.* Was not this a jolly rank ſmell? Yea, but this is but a flea-biting to the *prieſts gloues, his hoſe, his girdle, his ſhirts*, which had in them a dreadfull power to burne out a Diuell, nay, all the *Diuels* in the parties aforeſaid *poſſeſſed*. Which *Diuels*, becauſe the *prieſts* knew ſo well their names, ſhall not heer go vncited: *Luſtie Dick, Killico, Hob, Corner-cap, Puffe, Purre, Frateretto, Fliberdigibbet, Haberdicut, Cocobatto, Maho, Kellicocam, Wilkin, Smolkin, luſtie iolly Ienkin, Portericho, Pudding of Thame, Pour-dieu, Bonioun, Motubizanto, Nur, Bernon, Delicate.* The chief of theſe Diuels, when one of the *prieſts gloues* was but put vpon the *poſſeſſed*'s hands, durſt not abide, but was ſcared, and went ſtraight away. One of the great *Diuels* was ſlipt, ere he was aware, into *Sarah Williams* legge: where finding himſelf caught within the *Prieſts hoſe* which ſhe had on, he plunges and tumbles like a *Salmon* taken in a Net, and cries, *Harro ho: out alas! pull off, pull off: eaſe the poore Diuell of his pain* (oh, a goodly ginne to catch a Woodcock withall). O but let me tell you of another trick, though not ſo cleanly as I could wiſh. One *Fid* (Landreſſe to the *Diuels incarnate*) was waſhing a Buck of foule clothes: amongſt which, was one of the *Prieſt-Exorciſts*

Mengus the Canoniſt giueth vs a rule, that if the Diuell be ſtubborn, and will not obey the formidable exorciſme of the Prieſt, then that the Prieſt ſhall *os ſuum quamproxime ad energumenum admouere.*

Page 181.

Page 81.

Page 87.

ſhirts. The Diuell comes ſneaking behinde her, trips vp her heeles, and pitcheth her on her hip. And wot you why the Diuell plaied her this vnmannerly trick? Becauſe ſhe was waſhing-out a foule ſhirt of one of the Prieſts, which afterward ſerued to whip the Diuell out of one of the *poſſeſſed*. There are yet other *Anti-dæmoniacks* of ſpeciall account, which, in the Diuell-hunting ſport, are in ſtead of little Beagles to fill vp the Cry. And they are the *Amice*, the *Albe*, and the holy *Stole*; very ſcorpions and whips indeed: and therefore beware, Diuell. *F. Edmunds* no
page 89. ſooner laid the *Amice* vpon *Sarah Williams* her face, but a ſpirit puffed at it, and could not endure to let it alone. The ſacred *Stole* was but wound about anothers neck that was *poſſeſſed*, and it ſo pent and begirt the Diuell, that hee ſtared, fumed and fomed, as he had been ſtark mad, and, in the end, was ſqueezed out with pure violence, as water out of a ſquirt. An heroicall combate was performed between *Maho*, one of the diuels, and the Prieſt, during ſeuen houres long. *Maho*
page 90. the diuell ſtood vpon his guard, would not come in. He was ſummoned by the Prieſt, firſt, with *Salue Regina*, and *Aue Maria*; then with *Mengus* club, with his whip, with *Holy-water*. *Maho* ſtood out, till the Prieſt prepared himſelf to afflict him with the *Maniple*: and then he came in, and yeelded to parley or dialogue with the Prieſt in a milde and temperate voice. See the puiſſance of the Catholique Romiſh Church, whoſe ſillieſt

rag

rag hath power to change the diuels roaring note, and to cauſe him to ſpeake in a milde moderate key! *Latet anguis in herba:* a man would little ſuſpect, when he meets with the *Amice*, the *Stole*, and the *Maniple*, wound vp in a little casket, that there were ſuch black hel-metall within them, to excoriate and lancinate a diuell.

All theſe tricks and many more were acted at *Denham* in *Buckinghamſhire*, about the yeer 1590.

But I conclude: *Niſi nanijs, tricis, et puppis vſa eſſet Roma, pœnas iam diu dediſſet:* If it were not for puppets, apes-faces, and gawdes, with which *Rome* allures, maskes, and diſguiſes the poore ſilly people, ſhee had long ſince ſung the dolefull Song mentioned in holy Writ; *Deſolatione magnâ deſolata eſt, et turpitudo eius gentibus reuelata*; that is, *ſhee had bin cleane deſolate, and her turpitude had beene opened to the eyes of all the world.* As for all the tricks and iuggling ſhifts (ſo often diſcouered) which the *Prieſts*, theſe *Exorciſts*, *vſe*; the *Exorciſt* driuing the *Diuell* within the liſts of the *poſſeſſed body* (with Come aloft, *Jack-an-apes*) from one part to another: to what end doe all theſe their dealings tend, but to this proiect, that the ſtanders-by may be perſwaded of ſome point of *Popery*, or of the *Prieſts power ouer the Diuels?*

If any Chriſtian in theſe daies hath been truely and really poſſeſſed by the Diuell, and if the Romiſh Prieſts haue truely ſuch a ſcourging power to whip out Diuels, why vſe they it not effectually when moſt need is? For example? There was one M. *Blewet*, a man of great reuenewes, and one M. *Fowell*, a man no leſſe famouſed,

ſed, both of which either were or ſeemed to bee indiuelled. How often had they beene *Exorcized* in this Kingdom, by *Francis Kemp*, by *Philip Woodward*, by *F. Edmunds*, by *F. Campian*, by *F. Sherwin*, by *F. Hil*, by *F. Walpool*, and diuers others, but eſpecially, *F. Collington*, and *F. Warmington*, who often promiſed, they would make the Diuell ſpeake in M. *Blewet*, and M. *Fowell*. But as thoſe two had many ſweating combates heere in *England*, ſo had they tormentings at *Loretto*, *Sichem*, *Lile*, *Louaine*, *Doway*, & elſwhere beyond the *Seas*; and all the conſolation which they found, was to returne worſe, and farther from hope of deliuerance, then when they went. The Popiſh *ſanctuaries* rather added ſtrength to the diuels. And yet our *Popiſh Thraſonical Prieſts* will brag & boaſt, that they can toſſe a diuell like *a Tennis-ball*, or *a Dog* in *a blanket*; whereat they are very nimble, eſpecially in a poſſeſſed woman, in whoſe body they can canuas a diuell by contrectation and certaine inchanting nips, making him ferret vp and downe, from tongue to toe, from toe back againe to finger. Oh the formidable magicall power of ſacred anointed hands, not onely infuſing chaſtity but alſo ſanctity by their touch!

I could heere ſet foorth another Theatre of their *Exorciſing* plots and attempts, to weet, their practiſing with *Grace Sowrebutts* of *Salmisburie*, in the County of *Lancaſter*, whom one *Thomſon*, *alias Southworth*, *a Prieſt*, cauſed to accuſe *Iennet Bierly*,

Bierly, *Helen Bierly*, and *Iane Southworth*, (the one of them her Grand-mother) of *Witchcraft*, of the killing of the childe of *Thomas Walshman*, with a Naile in the Nauill, the boyling, eating and oyling, thereby to transforme themselues into diuers shapes: all which, at the *Assises* holden at *Lancaster*, prooued to be false; and the said *Grace Sowrebuts* confessed, that she was perswaded and counselled to accuse the said parties of *Witchcraft*, by M. *Thomson*, *alias*, M. *Christopher Southworth a Priest*, who comploted this, to gaine to himselfe some credit by exorcising, or vnwitching her. This confession of *Grace Sowrebuts*, with the Examination of others, who discouered the Priests impious dealings, was taken before *William Leigh*, Batchelor in Diuinity, and *Edward Chisnall* Esquire, two of his Maiesties Iustices of peace in that County. Sure, these iuggling exorcismes are but ordinary with Priests and Iesuites: but such a malicious and bloudy proiect of subornation, must bee a master-trick of some sublimed spirit, fit to instruct a nouice *Assassine*, and to read a Lecture in the Iesuites dark chamber of meditation.

This was done about 14 yeers ago.

The Examinations were put since in print by *Thomas Potts*, Esquire.

For the next vnmasking of our *Mirabilaries*, I might adde the *Narration* of certaine *Priests*, practising with the *Boy of Bilson*. *Anno* 1621. whose name was *William Perry*, Sonne of *Tho. Perry of Bilson*, in the County of *Stafford*. But because there hath beene so lately a true discouery of the notorious Impostures of certaine *Romish*

The Boy of *Bilson*.

Prieſts, in their pretended Exorciſme or expulſion of the diuell out of the ſaid young Boy; I referre you to M. *Rich. Baddeley* his book vpon that occaſion written: and I intreat you to conſider, whether they deſerue not the reputation of the rareſt Mounte-banks of theſe times. *Quam falſa dicendo voluptatem ceperint, eandem vera legendo et audiendo amittant.*

In præfat. lib. prædict.

Two Maids poſſeſt with the Virgin *Mary*, *Michael* the Arch-Angell, &c.

About ſome ſeuen yeeres ſince, *two Catholique Maids*, forſooth, the one called *Mary*, the other *Amye*, reſorting to the *Gatehouſe* in *Weſtminſter*, took ſuch benefit by the Prieſts conuerſation with them, beeing ſometimes ſequeſtred from all the world beſides, that they were caſt into *extaticall* raptures, and *poſſeſſed*, not with *Diuels*, as the vulgar ſort of thoſe that vndergoe the *Prieſts* hands, but with heauenly and glorious gueſts, pretended to enter into them, and inhabit them, to the great admiration of the ſtupid, gullifyed, *Romanizing* beholders, and to the no ſmall renowne of the *Spirituall Fathers* then preſent; *F. Benet*, *F. Aſton*, *F. Palmer*, *F. Hanz.* In very deed-law, they were ſomtimes *poſſeſt* with the Virgin *Mary*, other-while with Saint *Michael* the Arch-Angell, Saint *Iohn* the *Baptiſt*, M. *Molineux* the Martyr, and M. *Roberts* the Martyr, and diuers other aſwell Maſculine as Feminine Saints; and, in the name of theſe *Saints*, did giue *bleſſings* to ſuch as were preſent. The ſubſtance of which narration hath been, vpon the Examination of one of their *Exorciſts*, confeſſed. Yet when this

Two Tiburn-martyrs.

was

was blowne abroad, and beganne to breed ſcandall vnto the *Catholick cauſe*, one of the maides gaue-ouer her pretended gueſt, and the other was ſecretly conueyed away.

One of the forenamed Prieſts calling himſelf *Edward Hanz, alias, Hance*, borne at *Lutterworth* in *Leiceſterſhire*, had a trick beyond all his fellowes, and durſt aſpire ſo high, as to pretend himſelfe to bee caſt into a deepe admirable extaſie, and to bee corporally *poſſeſſed* (*horreſco referens*) *with the bleſſed Trinitie*. Neither was hee more abominably knauiſh in this his *Impudencie*, then ſome of his owne Coat, who were then blockiſhly fooliſh in their *credulity*. For ſome of them, when hee acted this his *Trinitarian rapture*, came and kneeled to him, bringing *Oblations triplicinumero*, to preſent vnto the *Trinity*, inhabiting this Mounte-banke. Among which gifts preſented by theſe *Lozels*, one was *gold-coine*, an oblation neuer vnacceptable to thoſe that pretend *creare Creatorem*. That it is no fiction in mee to relate this their fiction, may appeare by the *Examination* of the ſaid *Hanz* taken, *Iulij* 5. 1616. before the L. Archbiſhop of *Canterbury*, the LL. BB. of *London*, *Lincolne*, *Rocheſter*, *Litchfield*, the Deane of *Weſtminſter*, and Sir *W. Bird*, D. of the Law: before whom he denieth not ſuch his *rapture and poſſeſſion*. For beeing then demanded, whether hee euer took on him to bee *poſſeſſed with the bleſſed Trinity*, ſaying of himſelfe, *I God the Father, that made the world; I God the Sonne, that*

One *Hanz, alias, Hance* poſſeſſed with the bleſſed Trinity.

Verbatim, out of the Examination.

that redeemed the world; I God the holy Ghoſt, that ſanctified the world, the glorious, bleſſed and vndiuided Trinity, doe giue you my bleſſing, and doe command you to adore mee: And beeing further asked, whether ſome that were preſent, did not *adore him*, and ſome other *refuſed:* hee anſwered, *That once or twice when hee was about thoſe actions, or in the* Interim *of them, he was in a tranſe, and his ſoule did ſee very ſupernaturall and admirable ioyes: and then whether God Almighty or an Angell (hee will not meddle with it, but referreth it to God Almighty and his Church) ſpake in the name of God and the bleſſed Trinity, and gaue a Bleſſing, and that himſelfe at thoſe times, had no power in himſelfe, but that the Organs of his body were vſed to a ſupernaturall purpoſe, and by a diuine or ſupernaturall cauſe: And as God did cauſe the Aire to ſpeak, in giuing downe the Law, ſaying,* I AM THE LORD THY GOD; *and did cauſe* Balaams *Aſſe to vtter words: ſo hee might cauſe the Organs of this Examinates body, to ſpeak as beſt pleaſed the will of his diuine Maieſty: and the truth of the whole action, hee doth referre to God Almighty and his Church. And he doth ſay further for his part, that no humane perſon whatſoeuer liuing can vſe the Name of the bleſſed Trinity; ſaying,* I the bleſſed Trinity bleſſe you, *without ſinne, vnleſſe God almighty doe take the creature, and ſpeake in him: and then it is Gods owne word, and not the word of the party. But touching adoration, there was no commandement of it, to his remembrance: and if any did it, it was no more than due to the eternall Trinity, who may be adored in all places.* This

This *Hans* with his cogging tranſe, is ſo bold and blaſphemous, as to allude vnto S. *Pauls* rapture, 2 Cor. 12. 3

This impoſture, though neuer ſo odious and blaſphemous, yet flew abroad, and was foſtered as a true Miracle. For confirmation whereof, report was added, that this holy Prieſt thus poſſeſſed by the *Trinity, walking vp and down the ſtreets daily amongſt the Hereticks, yet none of them had the power to apprehend or lay hands on him.*

I could acquaint you with other his horrible and ſacrilegious impieties: but let this ſuffice. It was foretold by Saint *Iohn*, that their adulterous Mother ſhould haue *her mouth full of blaſphemies*; which, to her ſhame, wee doo now obſerue. And according to that of the Apoſtle, *The ſpirit ſpeaketh expreſly, that in the latter times, ſome ſhall depart from the faith, giuing heed to ſeducing ſpirits, and doctrines of diuels, ſpeaking lies in hypocriſie, hauing their conſciences ſeared with an hot iron:* which beeing the propertie of falſe prophets, it is more then manifeſt, who are ſpecified, eſpecially if wee ponder thoſe words of the Apoſtle, *Such ſhould forbid marriage, and command men to abſtain from meats, &c.*

Apoc. 13. 6.

1. Tim. 4. 1, 2, 3.

To theſe two laſt blaſphemies, it will not bee amiſſe to adde what our *Papiſts* report of *Katharine* of *Sienna*. *She* (forſooth) and *Chriſt Ieſus*, by an admirable kinde of permutation, *did enterchange their hearts*; ſo that *Chriſt* had *the heart of Katharine*; and *Katharine*, that of *Chriſt*. Oh you ignorant and deſperately-ſuperſtitious *Pontificians*, who iuſtifie this Fable! Obſerue you not? vnderſtand you not, that this miraculous chaffering of hearts

In vit. Sanct. Katharin. *de Sienna.*

ſubuerteth a very Principle of Chriſtian Religion (receiued alſo by your ſelues) which is, that *quod Chriſtus ſemel aſſumpſit, nunquam dimiſit*, what Chriſt did once aſſume (to weet, by hypoſtaticall vnion) he neuer left the ſame.

Quære Baron. *anno* 1028. *ff.* 5. I cannot by the way omit a fantaſticall relation of the *Papiſts*, which I read in *Baronius*, how the Virgin *Mary viſited Fulbert* in his ſicknes, and *gaue him her breaſts to ſuck*, much comforting him thereby.

I beleeue, there eſcaped at that time ſome drops of milk from *Fulbertus* his lips, hee beeing not accuſtomed to ſuck, and thoſe are they which are kept in a ſiluer image of the *Virgin Mary*, in her Church at *Rhemes*, and are there worſhipped.

Vid. High-Commiſſion Records. There was of late, *viz. an.* 1621. one impriſoned either in the *Gate-houſe* or *New-priſon*, who cald himſelf *Newton*: he pretended, he had a *Viſion* by night of the *Virgin Mary* appearing vnto him, and ſaying, *Newton, ſee that thou doo not take the oath of alleageance.* And being of this publiquely examined, and asked, How he knew it to be the *Virgin Mary* which appeared? he anſwered, *I knew it was ſhee: for, ſhe appeared vnto me in the forme of her Aſſumption.* Of what nature that idle Viſion was, the Reader may finde in M. *Widrington*, who handleth the ſame, and doth in part diſcouer the vanity thereof. A pretty Argument this was againſt taking the *Oath*. Since I heard thereof, I asked a Prieſt, what he thought of this viſion of *Newton*'s. M. *Rich.* Hee told mee, that *This* Newton *was a very holy man*,

man, and hath had other visions besides that: which if he should repeat, would make a man tremble and quake. Hereticks (quoth he) *haue no such visions & heauenly apparitions.* I know not whom he meant by the word *Hereticks:* but if he mean vs *Protestants*, who haue more reason to inuert the phrase vpon them; sure, we are not such listners to miracles. *Prodigia nulla facimus: signa nulla edimus:* we work no wonders: wee shew no visions, as *Acosta* a Iesuite of theirs once asseuerantly deliuered. Acost. *Iesf. de salut. Indor. l.* 4

Our Sauiour Christ himself (as Saint *Augustine* obserueth) *hath giuen vs a caution against these miracle-mongers; willing vs to take heed, that we be not deceiued.* Yea, their owne *Preacher Stella* (whom of late time they haue gelt, as they doo all other their Writers, when they meet with any thing that makes not for their turn) entring into this contemplation, taught publiquely, that *Miracles now would rather be an hinderance vnto faith.* Aug. *Tract.* 13 *in* Ioh. 3 Mark 13. 5 Stel. *in* Luc. 11

Katharine de Bus, *dwelling in the City of* Lile, *in the County of* Flanders, *in the yeere* 1602. *was possessed of the Diuell; insomuch that shee could bee scarce a quarter of an houre in peace, without beeing seazed vpon and troubled by the enemie: which made her speake* (*to the purpose*) *diuers sorts of Languages; as, Hebrew, Greeke, and Latine. When they came neere vnto her with the blessed Sacrament of the Altar, shee writhed and wrested her selfe strangely, both with her leggs, armes, and back, gnashing her teeth, and grizly drawing of her mouth. The parents of this wench laboured*

boured so much, that shee was diuers times exorcised, sometimes by certaine Fathers of the order of the Capuchins, sometimes by other Priests: vnto whom the wicked Spirits answered in diuers Languages, confessing at that time, that they were seuen in number. They spake diuers iniurious things, and told the faults of diuers that were present. No meanes could bee vsed for the casting out of these wicked Fiends, till there was found a man that was come from Mountague, and had brought with him a piece of the Oke of our Ladie. Whereupon, one Sir Siluester Dennys, who came to see her, took the said piece, and made the Patient to eat it: and immediatly after shee had swallowed it, the enemy (who called himselfe Houilliu Clicquet and Clinquart) shewed himselfe in her throat; crying out, that he scorched and burned, because of the wood which was eaten: and hee added, that he was compelled to depart, and that there remained in her as yet three. And beeing demanded, by whose merit and intercession hee was to depart; The wicked spirit answered, Of Mary of Mountague. Afterwards, beeing demanded, what signe he would giue of his departure, hee said, He would burst a glasse of the Church-window. And immediatly after, two of them departed with the said signe of bursting the glasse; and the third, saying that hee was the last of tenne, cryed out (in going foorth) with a loud voice, Viue N. Dame de Mountague, qui nous faict sortir: Honour bee to our Lady of Mountague, who maketh vs to depart. And from that day afterwards, the said Katharine remained whole and perfectly free from the possession and vexation of the enemie,

enemie, inioying all her limmes and ſenſes as freely as euer ſhee did before: In lib. intit. *Miracles lately wrought by the interceſsion of the glorious Virgin* Mary *at* Mountague; *and tranſlated out of the French into Engliſh, by* Rob. Chambers, *Prieſt, page* 209.210. *etſeq.*

This buzzing relation, penned and publiſhed by the Prieſts themſelues, is ſuteable and (in a ſort) paralell to that which *Brerely* tells vs of diuers who were *diſpoſſeſſed of Diuels, by kiſsing of the Altar and the Prieſts veſture.* But I will cap this tale with a freſh-bleeding new Story, fetcht not farre without the walles of London.

A certaine *Catholicke collapſed Ladie* (whoſe name I ſpare, for the reſpect I beare to her beſt friends) about ſome two or three yeeres ſince, departed from her husband (yet liuing) and went ouer to *Bruxels*, and was admitted into the order of *Nunnerie*, I meane a *Nunne* at large, one of the vncloiſtred ſiſters of *the order* of *Saint Clare*, and there ſhee remained a while, till there appeared in her ſome paſſion incompatible with *Nunſhip.* Shee came ouer into *England* a companion with a *religious Ieſuite*, ſince of great note, *F. D.* and remaining afterwards an inlarged *Nunne* in London, was (as it ſeemeth) more viſibly taken with a diſeaſe befalling that ſexe, called *flatus vterinus:* and thereupon, that this matter might bee carried the more cleanely, it was giuen out, that ſhee was poſſeſſed with an euill ſpirit, which did make

her belly to ſwell like a woman with child. Certaine it is, many were deluded by this occaſion: and the practice of the Prieſts to hide her blemiſh, and gull poore people, was lewd and abominable. For a certaine Ieſuite (whom I could alſo name, being a ſmug, ſpruce, liquoriſh, young fellow, a fit man to bee called *Father* (forſooth) at euery word, & of no high ſtature; and ſo, fit to be a diſguiſed *Olympio*, to act the part of *Caſina* in *Plautus*, or to act a womanized *Chærea* in *Terence* his *Eunuchus*) put on the Ladies or ſuch like womaniſh apparel, with a Vaile ouer his face: & that ſome found Ignaro's about the Towne might be perſwaded of the Prieſts power *for the caſting out of Diuels*, they were ſuffred to come to her chamber, where were two other Ieſuites (prouided for the purpoſe, to act their parts in this Comedie); who no ſooner fell to their prayers, and began to vſe their exorcizing ſpels, but thereupon the ſuppoſed Ladie began to vtter her mind both in *Italian*, *Latin* and *Greeke*: which much aſtoniſhed the ſtanders by, they little dreaming of this deceit. Neither was this all: I will yet proceed farther in this ſo comicall a Narration.

F. T.

One of theſe, namely, F. D. about halfe a yeare after, was a chiefe Actor in a true lamentable Tragedy, yet memorable by a Downfall.

It was wont, when an Interlude was to bee acted in a Countrey Towne, the firſt queſtion that an Hob-naile Spectator made, before hee would pay his penny to goe in, was, *Whether there bee a Diuell and a Foole in the play?* And if the Foole get vpon the Diuels backe, and beate him with his Cox-combe till hee roare, the play is compleat.

pleat. Here is Foole vpon Foole, but *extra ſcenam*, off from the Stage; the gaping, admiring, beleeuing Spectators. But to make this pageant compleat, this diſguiſed Diuel muſt roare; & that was, by the bringing the conſecrated *Hoſt* in a *Pix*, and applying it vnder the head of this *Sheeknaue-Ieſuite, or Hee-lubberly Lady*. Then his Diuel-ſhip *raues* and *ſtruggles*, as if hee would rather goe to hell againe, then indure the tormenting preſence of the *Holy Pix*. Diuers other feats were performed vpon this occaſion, which I will ſpare to declare, till I receiue *Command* on the one ſide, or *Challenge* on the other.

Whether ſhe euer heard of her ſelfe thus acted in her abſence, I know not, but ſure I haue heard from a credible author, that ſhe was actiue, or rather paſſiue in one tragical part of this *Mummery*; which (mee thinks) ſhee ſhould rather ſome other had performed it for her. Forſooth, theſe *Medicinall Diuel-purgers* were not to ſeeke for the deuice of the *conſecrated potion* (in imitation of that which was giuen to *Sarah Williams* at *Denham* before-mentioned): this *potion* muſt make her *vomit vp* no leſſe then *ſeuen Diuels*: and to that end, ſhee was let downe into a darke roome, and there ſhut vp for a time without light; and, after the operation of this Diuel-ſcowring vomit, light was let-in, and ſeuen *Todes* ſhewed to her in the place, as regorged by her, and being no leſſe then (doubtleſſe) dreadfull Diuels.

This laſt circumſtance I doe not auerre vpon know-

knowledge, as acted by them; but rather think it giuen-out by the party and others, to pretend, that some great miracles haue been wrought in her, or by her, that she might haue the better pretence to haue been resembled vnto *Mary Magdalen*, out of whom *seuen Diuels were cast*.

Leauing it then *in medio*, till I receiue better information; yet sure I am, *shee* carrieth the name of *working miracles*. And indeed well may it bee so said, that *shee* and her *Copes-mates* the *Priests* do work miracles: for, to my vnderstanding, it is little lesse than a miracle, that any of our Nation, vncapable of *Bedlam* or a *Bable*, should be stricken with such stupidity, as to beleeue in these *Iugglers* and *Romish Mounte-banks*.

If I should heer recount all the *Lies* and *Tales* of *Priests*, concerning the multitudes that haue been dispossessed of Diuels, by the help of a whole Beuy of Ladies; Our *Lady* of *Mountague*, our *Lady* of *Loretto*, our *Lady* of *Hales*, and our *Lady* of *Sienna*: no reasonable Volume would receiue or containe them. I referre him that would spend idle time in idle fables, to *Rob. Chambers* his book before-cited, and to *T. P.* his book intituled, *The History of our blessed Lady of Loretto*, and to *Lipsius* his dotages of our *Lady* of *Hales*, and to *I. Heigham* his book intituled, *The Lady of Sienna*: and you will need no other Register of their Impostures, no *golden Legend*. Doting *Metaphrastes*, fabulous *Lippoman*, lying and voraginous *Iacobus*, superstitious *Antonine*, confuse *Vincentius*, haue so cloyed the

the *dwellers vpon earth* with deluſions and lies, that (for very ſhame) the Papiſts haue exploded and pared out of their *Porteſſes* and *Breuiaries* many and ſundry of their fabulous Hiſtories, being indeed forced thereunto by the deriſions & outcries of Chriſtians againſt them. Yea, *Claudius Eſpencæus* (one of their owne) telles vs, that their *Legends* and *Porteſſes* were as full of idle vanities, as any Stables could be full of dung. *What fruit was there in thoſe things, wherof you are now aſhamed?*

Eſpenc. *in* 2 *ad* Tim. *et digreſ. l.c.* 1. 11. Rom. 6. 11

Who (me thinks) could bee ſo bewitched, as be born in hand, that *A houſe was carried in the aire from* Paleſtina *to* Loretto; that *a Dalmatian Prieſt* comming many miles to *Loretto*, and carrying vp with his hand his bowels quite pulled out of his belly, by one onely praier to our Lady there, was inſtantly healed; that a blockiſh Image in a wall, doth work as high miracles, as euer were performed by the eternall Sonne of God; that [a] Saint *Francis* had the prints of our Sauiours wounds; that the two *Tails* of our Sauiours *Aſſe*, the [g] two *heads* of Saint *Iohn* the *Baptiſt*, the *milk of our bleſſed Lady, are this day to bee ſeen*; that at the great [n] Lake of *Vlſter*, Saint *Patrick* (who chaſed all the venome out of *Ireland*) is one day by the *Prieſts* yet viſible, and that * *they haue then conference with him*; beſide, that there is a wonder-working *Purgatory* of his; that a **Carmelit* came lately to *Paris*, and there ſaying Maſſe, euery day, at the eleuation of the *conſecrated Hoſt*, himſelf was ſtill eleuated or hoiſed on cock-horſe into the aire; that *F. Ste-*

T.P. page 40. *T.P.* page 181. 182. This is as true, as was our *Dalmatian ventrioſus Marcus Antonius.* a *Vid.* Ful. Androſ. Naucler. Coſterum.

g S. *Iohn Baptiſts* head ſhewed both at *Amions* and at *Rome.*

n *Franc. Sales* in his introduct. to a deuout life. *Fitz-Simon.*

* As *Numa* had with the nymph *Aegeria.*

* A Carmelite curuetting, reported by all the Prieſts now in *London*: and one of them ſwore to me, that hee ſaw it.

If any man, being 50 miles from London, want an Hackney to carry him back, let him hire F. *Steuens* galloping Crosse.

Steuens a *Priest* (now in *London*) hath a *Crosse*, whereunto are affixed some Reliques of a dead Martyr, one M. *Maxfield:* which Crosse beeing stolne from him, and carried one day almost fifty miles (as was known), the night following, came back of its owne accord, and hee found it in the morning vnder his beds head: which Crosse, surely, must bee a-kinne to a Stone in *Anglesey*, reported to be of that property, that how-farre-soeuer a man carried it in the day, it would return of it self at night into the Iland; that the very sight of *Garnets straw* hath made (at least) fiue hundred in our Kingdome become good *Catholiques:* which if it be true, I see no reason, but euery Thresher in *England* should become a *Romanist*, because they deale with strawes, which haue as perfect an *effigies* of *F. Garnet*, as any other straw without equiuocation euer yet had; that M. *Gennings* executed at *Tiburn*, his belly beeing opened, his bowels cut out, and his heart in the Executioners hand, yet the *Martyr* cryed out, *Sancte* Gregori, *ora pro me*; Holy *Gregory*, pray for me; that the same mans *holy anointed Thumb*, beeing touched by a *Virgin* after his death, of it self came off, bone and flesh, from the rest of the hand; that when one M. *Dakins* a *Priest*, executed at *Tiburn*, was a-dying, a certain *Virgin*, *a kinswoman of his*, though many miles remote, longing after some of the Martyrs flesh, she not knowing how to obtain her desire, yet being full of faith, one of M. *Dakins* holy *toes* did miraculously yield it

Vid. the true Christian Catholick, written by *I Heigham.*

Vid. a Book intit. The life & death of *Edmund Gennings*, page 86.

Page 93. A Tale of *Tom Thumb.*

Heigham, *vt sup. pag.* 145.

it self into her virginal hands; that *Robert Parsons* could make the Diuell speak in any *English Bishop* or Heretick whomsoeuer; that *Robert Parsons* being apprehended by a *Pursuiuant* at *Norwich* in *Cheshire*, and put into a chamber fast bolted and locked vpon him, the dore did three times together miraculously and of its owne accord flee open; that one *F. Scroop a Priest*, being in a Gentlemans house in *Lancashire*, and certain Pursuiuants coming to search for him, notwithstanding hee was in the midst of the Roum with them, yet he became inuisible to the said Searchers; that one *Katharine Riland* within the City of *London*, with eating one bit of flesh forbidden by her ghostly Father, was instantly choked; that one *Thomas Vincent* of *London*, scoffing at a Priest saying Mass, forthwith fell mad, and, for many daies after, was heard pronounce no other words but these, *O holy Priest, O holy Masse*; that old *F. Chambers* taking the confession of a *Nun* at *Bruxels*, her name M. *Stan*, she was metamorphosed, and seemed vnto him *a flame of fire*; that whensoeuer a certaine Priest put his finger nigh *Saurius* his heart, there issued out bloud and water; that *Holy Father* Philip Nerius, *vpon a certain night as hee was walking, and falling into a certain ditch, was presently caught by the haires of his head by an Angell, and so deliuered*; that an Image was crucified at *Beritum*, and did bleed; that the diuell held both S. *Edmunds* his hands, that he could not make the signe of the Crosse; that M. *Christopher Cusake*, an *Irish Iesuite*,

Sheldon protesteth, that he heard him speak the same, *vid. Sheld.* of miracles, page. 25.

F. Parsons a pick-lock equiuocator.

I think, sometimes visible gold will make a man inuisible

G. A. P. in his book called, The rules of obedience, page 12.

G. A. P. page 41

F. Billingham a Priest in *London*, the relator.

Turs. *vit. Sauerel. c.* 4.

Bar. *in an.* 1550

Baron. *in annot. in Martyrolog. Rom. Nouemb.* 9. *In vit.* Edmund *Tho. Messingam* in his protest. page 162.

ſuite, had a *Crucifix* which could ſpeak?

Are theſe graceleſſe ſaltleſſe gulleries, either to be beleeued or countenanced? Is it poſſible, that men of wit, vnderſtanding and ſpirit, ſhould bee intoxicated and carried away with ſuch muddy deuices; the end of which is, *non ethnicos conuertendi, ſed ipſos euertendi*, not to conuert and bring any vnto the knowledge of the truth, but rather to make them wallow in the mire and ſink of errour, in which themſelues haue long ſtuck faſt? And by reading of all which you may finde, that the Diuell hath no greater cunning, nor preuaileable art, then to ſupport the Romiſh Religion by ſuch palpable, groſſe, filthy and idle inuentions. What is there in them (for the moſt part) more then in the Poeticall fiction of the *Gods*; the Fables of *Homer*, *Herodotus*, *Ouid*, *Bocace*, and the reſt? All is but the deceits of lying tongues, the preſumption & bragging of Inchanters, and the ceremonies of *Augurers*, *Pythoniſts* & *Arts-maſters* in Incantations: againſt whom the Poets themſelues had many inuectiues, and condemned the Prieſts of that time, as we do the *Friers* of this Age: as *Euripides*,

Hei mihi! verſipelles vt homines ſemper odi,
qui componentes iniuſta, deinde fraudes adornant.

The examples before-recited, ſhew the colluſions the Prieſts vſe, vpon pretence of miraculous power: nor is their diligence leſſe in other means, which they vſe by daily ſollicitations for their owne aduantage; euery Prieſt of action, and

Tertul. *de præſcr. verſ. hæreticos.*

Eurip. Ion.

Prieſts haue their Agents.

and any ability, hauing two Assistants assign'd vnto him: whose office, like the Familiars of the Inquisition, is to straggle abroad, for the bringing-in of game. These subseruient procurers are *Laicks*, and though not able to maintaine Argument, yet pry in by-corners, nay, and put forward in open places, to shake and try any weake wauering Protestants; and if they can get but to intertaine conference, and giue eare to their boasts and insinuations, then they bring them to be better hammered vpon the Anuill of their great Masters. Sometime they deale with tender game, scarce yet fledge, I meane, young Youths, whom they inueigle, to transport to the nests of their Seminaries. I haue giuen you some examples before, and could afford you more. If at the Schooles of *Westminster*, *Pauls*, *Winchester*, *Eaton*, *Christ-Church* or *Suttons Hospitall*, there chance bee some young man discontented, for the losse of a place in the Vniuersitie hee hoped for; or in the Vniuersities, some young graduate, halfe distracted or discouraged, vpon the losse of some fellowship, or other promotion hee aspired vnto; Oh then there is matter to work on; none of these, I warrant you, shall escape without promise of better preferment; there needs not one to informe them, what prouision is made beyond the Seas at Saint *Omers*, *Doway*, *Lisbon*, *Louaine*, *Spaine*, *Rome*, for all such *Nouices*; what beautifull Colledges, stately Edifices, large Reuenewes thereunto

annexed; what great liberty, what good company, what practice of Piety.

Fistula dulcè canit, volucrem dum decipit auceps.

Like the Fowler, they can allure with diuers these pleasing notes, to tempt to their lure, and bring the Foot within the *Snare: sed terminus istius gaudij, mors est*, the end of this prooues the most deadly & dangerous. Some of their scouts haue I known about the vniuersity of *Oxford*, as one *Kinsman, Ford, Mason*; and diuers others could I point, at this present, heere in *London*, who indeed are no lesse perillous and pernicious then the Priests themselues. If they can finde any, for extraordinary pregnancie of wit, learning, parentage, friends, especially possessions, fit to serue their turnes, and condescend to their expectations, by no meanes must such scape their fingers.

Bern.

What other shifts haue the Priests to wrest and wring from their poore Disciples, wherewithall to maintaine their pomp and brauery?

How a Gentlewoman of Saint *Giles* in the fields neere *London*, was cheated by a Priest.

A Gentlewoman *of the parish of* Saint Giles *in the fields neere* Holborne, *was of late time sick, and beeing one that was well inclining and warping toward the Popish pale or bent, sent for a* Priest, *a man very famous about this Towne, to come vnto her, and assist her with his best comfort and counsell; who vnderstanding her desire, was soone with her: and beeing come, shee acquainted him, how the case stood betweene Almighty God and her distressed soule; and hauing laid herselfe open vnto him, after the forme of* Catholick Con-

Confeſſion, *her* Ghoſtly Father *the* Prieſt, *told her*, that ſhee ſhould not neede to take any farther thought or care of her Soule, but commit all to him, his Abſolution would bee auaileable, and by Prayer himſelfe would intercede for her. *Yet one thing farther hee muſt tell her*; that ſhee might bee more certaine of Mercy and Indulgence, if there were ſome care had for the ſaying of ſo many Maſſes for her after her death at the high Altar. *The woman liſtned to this, and liked it very well. Yea, but the Prieſt had not ſaid all*; Theſe Maſſes (*he told her*) could not be had without a round ſumme of money. *Shee demanded of the Prieſt, what the whole charges might bee.* Hee told her, About ſome thirty pounds. *The poore gentlewoman anſwered, Shee had not ſo much money in her cuſtodie; but plate ſhee would deliuer him, ſufficient to raiſe ſuch a ſumme: and accordingly ſhee deliuered it forthwith to his poſſeſſion; who, hauing met with ſuch a booty, had little deſire to viſit any more his ſick patient. The woman within a ſhort time after grew ſo weake in her body, that ſhee was paſt hope of recouery, and then ſent againe for her ſpirituall Doctor to come and adminiſter ſome of his ghoſtly phyſick to her. But my Gentleman had taken paines enough before, and by no meanes would bee brought the ſecond time vnto her. A good Caueat heere was, for her, and others to take heed of ſuch cogging and inſinuating companions. It pleaſed God, this Gentlewoman recouered; and, making good vſe of that abuſe ſhee receiued by this Prieſt in her ſickneſſe, ſhe altered her Religion: and now, to the comfort*

fort of diuers worthy and painfull Miniſters about the City, ſhee is become a good Church-woman, and ſpends the moſt of her time in Gods ſeruice, going daily vnto Sermons, and following nothing ſo much as her deuotions.

The Prieſts inſinuating with one Miſtris *Read*, and fiſhing for her eſtate. *Fiſher* one of the Ieſuites:

In Summer 1622. A Gentlewoman *named* Read, *lying at that time ſick at* Bednall-greene *neere* London, *and hauing Land of inheritance, of good value, and a great eſtate of goods beſide, was deepely ſet vpon by ſome Ieſuites and Prieſts; inſomuch, that ſhee was inclineable to referre her eſtate to their diſpoſall. Whereupon, ſome of her neere kinne, repairing to a Doctor of Diuinitie, of good note in* London, *informed him, how farre the Prieſts had wrought with her. Whereupon, hee by conference and inſtruction, did ſet her right againe* (as by Gods bleſſing, hee hath confirmed diuers others). *It is very probable, that the greateſt part of that eſtate ſhould haue flowne beyond the Seas, as much other our Countrey goods and Riches doe, to vnderline the Nunneries.*

D. *White.*

The Prieſts viſiting M. *Netlam*, to get from him his Land.

In *Auguſt* laſt, one *Musket* a Ieſuite, and another *Prieſt*, came to *Francis Netlam*, lying very ſick in M. *Dawſons* houſe in *Fetter-Lane*; and vnderſtanding of ſome Lands or poſſeſſions he had, to a round value, inquired of him, how he diſpoſed of theſe his reuenues, and to whom he meant to leaue them after his deceaſe. Hee acquainted them, that he had brothers & ſiſters, poore, and of his owne Religion (to weet, Papiſts) who did expect

expect them. But these insinuating Priests, more regarding themselues then their Disciples, dealt so farre with him, that hee was content to giue his Lands to themselues, or whom they should nominate, so to be at their disposing. Which grãted, M. *Muskets* care was such, that *a Will* was drawne, and the Lands thereby conueyed to the Priests, or to some other for their vse. Therupon returning to the house where this sick Catholick lay, they requested the woman of the house (Mistris *Dawson*, her husband not being within), to bee *a Witnesse to the said Will.* But shee, vnderstanding the Contents thereof, refused so to doe: neither would shee suffer them to goe to the sick mans chamber, vnlesse their intent were better. So soone as her husband came home, shee told him what the Priests would haue done. Therevpon, her husband intreated the *Lecturer* of the parish, and another *Minister*, to perswade the said *Francis Netlam*, not to bee so foolish and vnnaturall, as to giue his Land from his needy brethren, to these cheating, coozening, and colloguing Priests. The sick man followed the counsell of these Ministers, in whom hee found more plaine dealing, then in the other his spirituall Fathers. And notwithstanding hee had beene long misled by the said Romish Impostors, hee desired to bee prayed for (according to the forme of our English Church) in Saint *Dunstanes* in the West, at their next *Wednesday Lecture*: and further to expresse his conformity to our Church, hee

receiued the bleſſed *Sacrament* with vs before his death.

Hence then obſerue, how induſtrious our Prieſts are, not onely to get Proſelyte men and women, but alſo Proſelyte Lands and poſſeſſions: notwithſtanding all their pretended pouertie, *bonus odor lucri*, they will omit no opportunitie to get what gaine they can. I know this to be true, that in thoſe parts where I haue liued, and where are moſt Papiſts of any part of this Kingdome; there is not a Popiſh Gentleman in all the Countrey, but there is a Prieſt to his Steward, and diſpoſer of houſhold and reuenues; neither doth the Owner let, ſet, or ſell any land, without the approbation & conſent of theſe pretended ſpirituall guides. And that indeed is it which cauſeth Papiſts the more to abound, for that a Land-lord led by ſuch directors, will not ſuffer any one quietly to liue vpon his Land, but ſuch as the three-quarter Lord Prieſt taketh to bee his holy children, and will be ready to doe him ſeruice. A fine engine to wheele about, and ſcrue whole families and Townes, by the pully which twineth the long rope of Spiritualls reaching out *ad temporalia*.

Another of their engines is, If an offender come to one of theſe Prieſts to Confeſſion; as they inioyne him, for one part of his penance, to ſay ſo many *Pater-noſters*, ſo many *Creeds*, ſo many *Aue-maries*, by ſcores euery day: ſo likewiſe they impoſe on his head a pecuniary mulct, hee

hee must pay into the hands of some other Priest 40, 30, 20, 10, 8, or 5 pounds (according to the ability of the partie), to bee distributed by the said Priest, a iudicious man, in *pios vsus*. Which money once fingered, is very iudiciously shared betwixt these two shriuing Priests, who (*Iudas*-like) will haue no waste, *et tenentes marsupium, tenentur à marsupio.*

Againe, that their Lampes may want no Oyle, their pockets no weight, how doe they gripe, exact and extort from their poore Disciples! If a Shoomaker, or a Taylor, that hath nought but what hee earnes at his fingers ends, chance to come vnder their fingers, his money is ill got, vnlesse hee offer to his holy Father a third or fourth part of his gaine. If a Countrey Farmer bee so rich in Tenement or Land, that hee haue but two Oxen to yoke, and three kine to milke, before the yeeres end one of the beasts must bee sold, to buy the honest Priest a new suit, perhaps of swaggering Sattin. Nay, I haue known a taxation such, that out of a mans means worth tenne pounds *per annum*, the Priest must perforce haue forty shillings a yeere at least. And in a great Shire, where I haue conuersed, there is not a man of that Religion, of 40 pounds a yeer reuenew and vpward, but hee must, at his owne charge, keepe a Priest in his house: perhaps some poor neighbours that are benefited hereby, contribute some small matter toward it.

Thus, while they pretend, that they are for-

ced to creepe into priuate houſes for feare of perſecution, they carry more dominion ouer the Family, then any Pariſh-Prieſt doth in thoſe Countries where Popiſh Religion publikely preuaileth.

I ſhould haue commended M. *Muskets* wit, if hee could at ſo eaſie a rate haue purchaſed M. *Netlams* inheritance. Sure, it was a better plot, and his time better ſpent, then in writing and forging his book, called *The Biſhop of London his Legacie.* A pamphlet, that I much wondred who could haue ſo little wit, and leſſe grace, to bee the Author thereof, till that an incendiary brother of his (who took diſlike at it) confeſſed vnto mee; and F. *Musket* himſelfe, in ſome ſort, acknowledged his paines-taking therein. *O perfrictam frontem!* What impudence was heere ioynd with ignorance! How lewdly did he and his *Precurſor Kelliſon* bely Him, who is now as glorious a Starre in the heauens aboue, as He was a ſhining Lamp in the firmament of the Church heer on earth! Ευγενὴς καὶ θάνων καὶ κλάνων, (as *Sophocles* commended *Philoctetes*) *He fought a good fight*, both in defence of the faith, and in expugnation of Hereſies, Schiſmes and Seditions brought-in by theſe our Aduerſaries. And as *Auguſtine* ſpake of *Cyprian*, *Multi erat meriti, multi pectoris, multi oris, multæ virtutis:* Hee was worthy, wiſe, well-ſpoken, religious.

The Author of The B. of *Londons* Legacie.

F. Med.

Non cometa fuit, ſed Stella.

Sophocl.

Aug.

Now whereas they ſeek to get Proſelytes by theſe monſtrous forgeries and trumperies, for my

my owne part, I confeſſe, that vpon the firſt view and reading of it, I was ſomewhat mooued with wonder, & withall with poſſibility of credence; which made mee the more diligently to enquire of it; eſpecially reading there, that the Biſhop was reconciled to the Church of *Rome*, by a certaine Prieſt there not named. I curiouſly ſearched among the Prieſts, to learne who that might be. They named to mee F. *Preſton*: but *him* I finde to haue conſtantly diſauowed it, on examination: and otherwiſe I found good cauſe to think, that hee ſpake his conſcience in that deniall. Then was I poſted off to F. *Palmer* a Ieſuite, and that hee was the very man: but asking him very ſeriouſly and priuately about it, hee told me, hee neuer ſaw the Biſhop of *London*. And verily, if this Ieſuite did meane to equiuocate with mee, hee had no reaſon to ſpeak doubtly on that part, but rather to auouch, that himſelfe did that deed, or knew who did it, that he might the better hold me in belief of that narration. In fine, I found this tale to be nothing but a comicall fiction: and on better weighing this ridiculous ſhameleſſe pamphlet, ſo belying Integrity, ſo outfacing the open Sunne with audacity, and ſo farre degenerating from all ſhew of verity; I concluded, that the frame could not be ſound, which was built vpon ſuch a rotten foundation; nor that Religion ſincere, which hath ſlanderous leaſings for her daily food. As *Tertullian* ſaith in the behalfe of the Chriſtians firſt perſecuted by

Tertul. *in Apologet. cont. Gentes.*

Nero, that hee that knewe *Nero* well, might easily vnderstand, *non nisi grande aliquod bonum à Nerone damnatum:* it was like to bee a good thing, which *Nero* opposed. So when I view the shameless slanders which such Iugglers lay vpō that reuerend Bishop, I must needs say, that I reuerenced his memory the more, and might well think him the more constant in his Religion, by their fayning him to bee wauering.

M. Anderton.

Yet, thus I must needs testifie of one the most sufficient & ingenuous of their Priests, that, notwithstanding it might make somewhat against their common cause, hee plainly told mee, *hee was sorry that euer any such booke should bee suffred to come forth; for it would doe them more hurt, then any booke they euer wrote*: meaning, as I take it, that the forgerie in it was too palpable. But I find, that the booke is subscribed by publike authority and particular commendation to it, nor will they inflict any censure vpon the lewd Father of this monstrous lie. And hence it is, that of late they haue altered *The Title*, and changed the Frontispice into a more darke phrase, making it a *Prosopopeia.*

Doth Master *Musket*, who hath foure or fiue hundred (as I haue heard him boast) that come to his chamber to a Sermon, feed them with no better fare then such windy, light, empty, nay noysom exhalations? I can then call it but, *The dreamed bread of the sluggard. They may eat, but not bee satisfied.* Perhaps hee may paralell this and greater

greater fictions out of the *Golden Legend*, when he preacheth vpon any By-Saints-day.

But I heare (me thinks) the noise of our hooting *Noctua's*, the Priests & Iesuites, blind guides, and louers of darknes more then the light, who are so farre from beleeuing that any cataract or filme is on their eyes, that they are rather perswaded, themselues are the most quicke-sighted. They know and see a farre off, that although, *non adhuc miserendi tempus*, *non adhuc exultandi dies*, *the time to haue mercy*, their appointed day be not yet come, yet they shall haue a time & a day whē *Væ vobis*, woe bee to their Aduersaries. Their best dayes of late (perhaps) seeme to them but a leaden, or at best, a siluerage: but a Priest now in London tould mee sometime this Lent (and it hath beene the merry tune of many more), that *they should ere long haue golden daies*. Many of the Iesuites haue of late cried, *Woe to England*. Their meaning is lockt vp in a misery, and how they will explicate themselues, I know not. *Nocte dieq; suum gestant in pectore testem*; though they scape *restem*.

The wise words of him that wrote The word of Comfort.

Let mee then premonish the ignorant, and feebler sort especially, who are like weak and silly flies, that they take heed how they be caught in such cobwebs, wherein the chiefe thred they spinne, is, that none out of their Church can be saued. And further, let them beware, lest they depraue their ingenuous disposition, in tampering with tooles that may cut their fingers, and so ven-

venture into that web of hereticall fraud, which they want ſtrength of wit to breake thorow. I knowe, that whom nature or education hath made ſimple, hereſie will make proud.

Eraſm. *in Spong. aduerſ.* Hutten. For who more inſolent then the ignorant? Which *Eraſmus* noted long agoe, and may well bee applyed vnto many of our Engliſh Papiſts, who when they might bee informed *de vita Chriſti, et de via Chriſtiani*, they are reſolued aforehand not to bee ſatisfied.

Eſa. 5. 13. Oh the blindneſſe of vnderſtanding of thoſe that are called Lay-Catholickes! Iuſt here were the complaint of the Prophet, *My people bee in captiuity, becauſe they bee without knowledge.* Surely, when I begin to weigh and meditate on the abuſes that our Kingdome in generall, and theſe diſtorted members thereof in particular, ſuſtain by thoſe Hornets and Drones who flee vp and downe, ſtinging and wounding with the wily inſinuation of errour, ſucking and gathering hony in our gardens, yea, reſting vpon diuers faire flowres; my heart begins to bleed, my bowels to yearne, and my ſoule is plunged in much heauineſſe. For wo is mee! Are wee not all ſonnes to one *Father*? all Subiects to one *King*, *cuius ſub vmbrâ ſuauiter quieſcimus*, we reſt vnder his ſhade, and his boughes haue beene long diſtended for our ſecuritie? How grieuous (alas!) is it now to him to heare, that any his children and ſeruants ſhould bee a prey to the Harpies of *Rome*; that vipers ſhould eat out their ſubſtance, & diſpoile them

them of the meanes of the true knowledge of Christ! All these things, vnlesse they keepe you still muffled, you may easily discerne. Are they not *Lords*, not onely ouer your faith, but also *your inheritance*, although, according to the rule of their Canonist, *Prælatio ecclesiastica ministerium habet, non dominium:* Their office binds them (nay, the Iesuites vow ties them) to *Service*, rather then *Dominion*. How is it possible (mee thinks) that they should bring you to that seruitude as I find they doe, so subiugate your vnderstanding, and imprison your wills, that if they command any thing, *quamuis ad interitum animæ et corporis*, you are readie to obey them? and doe they not accordingly make vassals and slaues of you?

1 Pet. 5.

Linwood. The Priests and Iesuites in their bookes pretend that they are seruants to those ouer whom indeed they lord it.

Yesterday being *Good-friday*, this present yeere 1624. they made some of you in the Morning, before day, goe in *Procession* to *Tiburne*, in penitentiall manner; the forme of which is, for a man to *walke naked from the girdle vpward, and scourge himself with a whip*. The same day twelue-month last past, at a place of your solemne meeting in London, you made one whip himself so long, till he swouned, and was thought to bee past hope of recouery, so that hot water was instantly fetched to reuiue him. At *Bruxels* (as a Priest told mee, saying hee saw it, and boasting of the meritorious work) a woman, about a yeere since, so cruelly scourged her selfe, that shee died of it. Is this Mortification, to murther our selues, lest sinne murther vs., to abolish our life in the

Good-Friday cheere. A Procession from *Holborne* to *Tiburne*.

flesh, lest wee should *liue after the flesh?* I am no enemy vnto austerity of life, and taming or chastening our *bodily sinfull members*, to bring them in subiection to the spirit, to abate the *lusts of the eye, and pride of life*, to depose the *Tyrant sinne from his dominion:* whatsoeuer tendeth this way, for the better whetting of our members *to become weapons of righteousnes*, I wish were more, rather then lesse vsed in our reformed Churches; so it bee without the opinion of merit, without publike ostentation, without excesse, and vnnaturall hating and disabling our corporal faculties. Such kind of enormous flagellant *Tragedies*, proue sometime as absurd remedies against sinne, as a Philosopher did bring against sicknes; who visiting his diseased friend, that complained of the irksomnesse of his disease, and desired his aduice for curing the same, or easing his paine, departed from him, and shortly came againe, and told him, hee had brought a medicine to cure all his diseases, and rid him of paine. The Patient hearing that welcome word, promised hee would take the medicine. To whom presently this Kil-cow Physicion shewed vnder the lap of his coate a short sword, which would make short worke. To say no more of this outrageous deuotion: as it is *Baalaiticall*, wee cannot, vnlesse wee winke, but see it is also *Pharisaicall.* If bitter chastisement in this case be requisite, why should it not bee performed as priuately, as our Sauiour inioyneth *secret prayer in the Closet, the doore shut,* &c?

Rom. 5.

Like *Baals* Priests, who did lance their sides, &c.

Mat. 6.

&c? Must this be done before hundreds of spectatours? Yes verily, else the price of the satisfaction, the glory of the merit, the ouer-weight of supererogation, would be made lighter by many an ounce. And indeed, as in this, so in all the rest of the whole pageant of Popery, euery thing must bee theatricall *ad pompam*, else the gazing Vulgar would not be so frequently and easily caught.

Lastly, if such inioyned penances must be performed in an ambling fashion, with rouing abroad, would no other place serue to gad vnto, but *Tiburne?* Is no other place in *England* left sacred and vnpolluted? Oh, but there is more vertue in the goale they runne vnto, then in the race they vndertake. It was antient, to visit *memorias Martyrum*; and so, the sending of Disciples to visit *Tiburne*, maketh a deep impression in their mindes, of the Saint-ship of some that haue there paid their debt to our Lawes. Wee know, *Martyr* and *Persecutor* are *Correlatiues:* and so, in this action of pretended humiliation, there is intended an increase of the Romanists hatred against the Church and State of *England*, as persecuting, and guilty of the bloud of those whom they adore. Thus euery step in such pilgrimage, makes those Penitents to walke further from vs: nay, in euery stripe voluntarily receiued in that Iourney, the Confessor that inioyned this performance, thinkes hee scourgeth the Protestants.

Deare Country-men, let mee, in the ſpirit of meekneſſe, & out of the tenderneſſe of my heart and affection inlarged toward you, a little intreat you to conſider, how you are hood-winkt and diſguiſed. Doe yet, at laſt, lay your hands on your hearts, and loath theſe deſpicable Impoſtors, returning vnto the truth, and aſſuring your ſelues, that neuer any true Religion did aſſiſt and credit it ſelfe by ſuch iuggling ſhifts, tricks and deuices, as the Ieſuiticall brood are obſerued daily to practiſe, and many of which (I am ſure) they ſhame to heare of.

The Periury of *Tho. Cornford* Ieſuite.

For example: Bluſh they not at this, that, one *Thomas Cornford* a brother of theirs, examined before my Lords *Grace* of *Canterbury*, *Iune* 25. 1612. *did firſt giue vnto himſelfe, the name of Iohn Vnderwood*, and ſo ſubſcribed it; *affirming that hee was a married man, and that hee had married the daughter of one* Robinſon *in* Irkinburge, *where his wife at the time of his Examination remained? Hee added alſo, he had beene married vnto her twelue yeers, and that hee had by her ſix children. Hee ſaid hee was by condition a Farmer, and that hee came to Towne, to moone the Lord* Vaux; *that himſelfe might be Tenant to his Lordſhip, for a certaine houſe and land lying in* Irkinburge, *where his wife,* Robinſons *daughter, remained*. But this fellow, after, vpon ſome remorce of conſcience, or fearing leſt his condition and eſtate might by ſome other meanes bee diſcouered, doth of himſelfe offer to manifeſt vnto his *Grace*, his condition and profeſſion; vnto

to which, as it were on a second examination, he is admitted; and then acknowledged, *That for the space of six yeeres, hee was brought vp in the Colledge of* Rome; *and that there hee took the orders of Priest-hood, according to the manner of that Church; and that from thence, some* 12 *yeeres since, hee was sent by mission into* England, *where by* F. Garnet *hee was admitted into the Society of Iesus: hee acknowledgeth also, that his name was* Tho. Cornford, *and so subscribed the same the second time, after that before hee had subsigned by the name of* Iohn Vnderwood.

Will you vnderstand how this ingenuous Iesuite did conciliate such contrary sayings of his? Thus hee performed his part: Whereas he affirmed himselfe to bee *a married man*, his meaning was, that his wife was his *Breuiarie*, and that hee had beene married vnto it 12. yeeres: as for *his children had by* Robinsons *daughter*, those were his ghostly and spirituall children. The reason why hee called himselfe *a Farmer*, was, because hee was so to God, according to that Text, *Redde rationem villicationis tuæ: Giue an account of thy Farmer-ship.* The reason why hee said, *hee came to take a Farme of the L.* Vaux, was, because hee was ready to doe him any seruice for the spirituall tilling of his soule.

Excellent equiuocation.

Read D. *Sheldons* book of the *Miracles of Antichrist*, page 28. where you may read of another holy brother of the *Ignatian society*, who did in the same sort wilfully periure himselfe.

Thus much for my preſent occaſion, by way of declaration, what wholeſome vſe (by Gods grace) I haue made of the noxious and balefull weeds that grow in the Papall garden; whereof, through my owne vanity and leuity, hauing taken ſome taſte, it hath pleaſed God to turn thoſe poyſons into an Antidote, happy for my ſelfe, and (as I hope) not vnfruitfull for others.

But firſt, I am not ignorant, that ſome particulars related by mee, are like to procure mee the hatred, and perhaps, ſome malicious machinations of thoſe that thought to hold me in perpetuall captiuity. But I proteſt to God, that as I haue in ſincerity of heart, without malicious inuenting, or adding any thing, giuen account of thoſe paſſages that came to my knowledge: ſo I doe not hate the perſon of any of thoſe, who haue pretended to haue beene my Inſtructers while I remained with them; but wiſh to them, as vnto my owne ſoule, a ſight of thoſe corruptions & errours, wherein they are deepely dyed, and whereof they did caſt ſome tincture vpon me; & alſo an acknowledgement of Gods Truth reſplendent in the Scriptures, a forſaking and abominating of that pernicious trade, of beeing Factors and Brokers for the Papacie: The ſuperſtitions and tyrannies whereof, I maruaile, if they ſee not; and I much more mourn, if, ſeeing & inwardly acknowledging, yet they ſhould entertaine and practiſe, for the keeping the poore Lay-people in awe, which I take to bee one of the

the chiefeſt *Arcana Imperij*, ſecrets of State, for the maintenance of their religion.

Secondly, I hold my ſelfe bound in conſcience, vpon the ſight of mine owne error, and conſideration of the ſcandall which I haue iuſtly giuen, to make publick proteſtation of my recouery, with vnfained and hnmble ſubmiſſion vnto our reuerend Mother the *Church of England* (the moſt orthodox and pure Church now extant in the world, and moſt ſuitable vnto the Apoſtolick and Primitiue times, both for faith and diſcipline). Before her feet I proſtrate my ſelfe with deepe ſorrow of heart, that I haue through raſhnes of heart, diſcontent, or any other miſ-guiding paſſion, played the run-away out of her family and obedience. Wherein my fault is farre the greater, foraſmuch as I, by that calling which ſhee hath vouchſafed mee (although vnworthy) in her family, ought to haue beene a guide vnto others, *to keepe their feet in the waies of Truth and Peace.* I implore her motherly indulgence, to open her lap to mee, her wandring returning childe, and to vouchſafe mee ſuch pardon and abſolution, as the power of the *Keyes* which ſhe hath receiued from our Sauiour, doth afford and extend vnto penitent Delinquents. Nor did I think it ſufficient, to doe this by a ſimple profeſſion of the cure of my vnderſtanding; but I alſo held it neceſſary for mee to adde a manifeſtation of ſuch particular meanes as I beſt knew to bee vſed by our aduerſaries, as ſtratagems to beſiege

ſiege vs, and ſnares to intrap vs. Whereupon it may perhaps pleaſe ſome to whom that care belongeth, to make vſe euen of theſe ſlender informations, for the preuenting of future miſchiefs in that kinde, now growne very farre againſt the Church of *England*.

Thirdly, it behooued me not to be forgetfull of the bond of nature, and of that duty which I owe to my aged Father, a Miniſter in the Dioceſſe of *Exon*. whoſe righteous ſoule hath been vexed with my infamous deuiation; whoſe fatherly care and paines toward mee, euen then when I moſt forgot him, and my ſelfe, hath not beene wanting in his writing to me diuers Letters of Argument and exhortation: which, together with other meanes, concurring with Gods mercy, haue beene the loud Calls that haue pierced my eares, and made mee look back, and withdraw my foot *out of the horrible mire and clay* wherein I ſtuck. Euen of him, whom aboue others I haue deepely offended, I humbly craue fatherly pardon and bleſſing, not onely ſecretly in my heart, but more publikely and authentically thus vnder my hand.

What a great debt lyeth vpon mee, not onely in regard of my firſt beeing; my education eſpecially in learning, and fitting mee for the Miniſtery, by his care and coſt, but alſo for the reparation of that diſcontent which hee hath iuſtly taken at my obliquity! All that I can promiſe and vowe, with the aſſiſtance of Gods grace, is, that I hope

hope to pay double in future comforts, for that which I haue run arrerage by procuring fatherly sorrowes. *Faxit Deus.* Lastly, to touch again on that string which before I haue struck, but neuer can sound too oft: This streaming of my pen from the fountaine of my heart, runs that course, whither all things else ought to tend, euen into the Ocean of Gods glory exalted by his *Mercy*, in reaching out his helping hand to such miserable creatures as my self, intangled in danger, & ready to tumble into perdition. To his glorious name I offer vp my self, my soule & body, as a liuely *reasonable sacrifice*, vowing to bend al my faculties & future indeuours, to the publishing of his *Truth*, & to the setting forward, by word, and by example, that orthodox faith, and Church, which I haue wickedly cõtemn'd. And in special, I make oblation of my particular thanksgiuing, as a repeated *Morning and Euening Sacrifice*, for the double deliuerance vouchsafed mee; the one *Corporall*, & concerning this life; which in me, beyond expectation and naturall reason, was prolonged, when I was saued, *tanquam torris erutus è flamma*, I meane, in that generall and wofull downfall at the *Blackfryers*, wherein many lesse sinners then my selfe breathed their last. The other deliuerance is spirituall, beeing in some sort a child of that mother, as proceeding from the due cogitation of the other; I meane, the loosing of my bands, the vnfettering of my heart & soule from the *Babylonian* captiuity, the dispelling of that

cloud of Romish errors, which obscured, though not wholy extinguished the light of Gods Truth in me. There were (I know) that said vnto mee, Psal. 41. 8. *An euill disease cleaueth fast vnto him: and now that hee lyeth, he shall rise no more. But thou (O Lord) hast put a new song into my mouth: Those that sit yet in darknesse, shall see it, and feare: For, The Snare is broken, and I am deliuered. Lord, establish me in thy Truth: thy Word is Truth.*

FINIS.

A CATALOGVE OR *Note of such English bookes (to the* knowledge of which I could come) as haue been printed, reprinted, or dispersed by the Priests and their Agents in this Kingdome, within these two yeers last past, or thereabouts.

Inprimis, the Dovvay Bibles, that is, the old Testament onely in two Volumes, with Notes, reuised by D. *Worthington*, and reprinted heer in *London*: sold for forty shillings, which at an ordinary price might bee afforded for tenne.

The Nevv Testament translated by the *Rhemists*, and reprinted in *quarto*: sold for sixteene or twenty shillings, which might bee afforded for a Noble, or lesse.

The Same Testament in English, lately printed in *decimo sexto*: sold for twelue shillings, which might bee well afforded for foure.

The Anker Of Christian

DOCTRINE, in foure parts, written by D. *Worthington*: the three last parts printed in *London*, and sold by him at his Lodging in *Turnball street* for foureteen shillings, which might bee afforded for fiue shillings.

THE PROTESTANTS APOLOGIE, written by *Brerely*, reprinted and sold for seuenteene shillings, and might bee afforded for six shillings, or lesse.

SAINT AVGVSTINES CONFESSIONS, translated by *Tob. Mathew*, and sold for sixteene shillings, beeing but a little book *in octauo*, and might bee afforded for two shillings six-pence.

Two other bookes *in octauo*, lately written by *Tob. Mathew*, and sold very deare.

THE AVTHOR AND SVBSTANCE OF PROTESTANT RELIGION, written by *Smith*, a Priest now in *London*, and sold for six shillings, and might bee afforded for twelue pence.

LVTHER HIS LIFE AND DOCTRINE, a railing book, written by *Lowell* a Priest, who is at this present in *London*, sold for eight shillings, worth two shillings.

AN ANTIDOTE AGAINST THE PESTIFEROVS WRITINGS OF ENGLISH SECTARIES, in two parts, written by D. *Norice* a Priest, now resident in *London*, sold for eight shillings, might be afforded for foure shillings.

THE

THE GVIDE OF FAITH, written by the said Author, and sold at an vnreasonable rate.

THE PSEVDO-SCRIPTVRIST, by the same Author, a book of some twelue sheetes of paper, and sold for fiue shillings.

THE CHRISTIAN VOVV, by the same Author, a book of ten sheetes of paper, and sold for two shillings six-pence.

The loud lying Pamphlet, tearmed, THE BISHOP OF LONDONS LEGACIE, written by *Musket* a Iesuite, and reprinted with a preface of a new disguise: the book conteineth about sixteene sheetes: they squeezed from some Romish buyers, six or seuen shillings a piece. A deare price for a dirty lye. Yet I wish, they that haue any beliefe in it, might pay dearer for it.

THE SVMMARY OF CONTROVERSIES, written by D. *Smith*, sold as deare as the rest.

THE NEVV RELIGION, NO RELIGION, written by one *Floud* a Priest now in *London*, sold at a high rate, and so are all the rest following.

THE SVM OF CHRISTIAN DOCTRINE, written in Latine by *Petrus Canisius*, and translated into English by *I. Heigham* a Priest in *London*.

THE TRVE CHRISTIAN CATHOLICK, by the same Author.

THE LIFE OF SAINT KATHARINE OF SIENNA, by the same Author.

THE PROTESTANTS CONSVLTATION, a dangerous book, lately written by an vnknowne Author.

IESVS, MARIA, IOSEPH, lately come out of the Presse, Printed in *London*, by *Simons à Carmelite* now in *London*.

Two other Bookes, written by the same Author, called, THE WAY TO FINDE EASE, REST, AND REPOSE VNTO THE SOVLE.

BELLARMINES STEPS in English.

HIS ART OF DYING WELL, in *octauo*.

THE EXERCISE OF A CHRISTIAN LIFE, by *S. B.*

THE VOCATION OF BISHOPS, by D. *Champney* now in *London*.

* THE IMAGE OF BOTH CHVRCHES, by M. *Pateson* now in *London*, a bitter and seditious book.

THE EXPOSITION OF THE MASSE.

A TREATISE OF THE REALL PRESENCE, by *Goddard* a Priest now in *London*.

THE LOVE OF THE SOVLE, Printed in *London*.

THE FOLLOVVERS OF CHRIST, by *F. B.*

DEMANDS TO HERETICKS, in two parts, by D. *Bristow* now in *London*.

AVRIGVLAR

AVRICVLAR CONFESSION.

MISSALE PARVVM PRO SACERDOTIBVS.

THE OFFICE OF OVR LADY, Or the PRIMER, two or three sorts of them lately printed.

THE IVDGE, by *G. M.*

THE RIGHT WAY TO GOD, by *Pursell* an *Irish Monke* now in London.

SIXE BOOKES FVLL OF MARVELOVS PIETIE AND DEVOTION, by *G. P.*

THE APPENDIX, by Doctor *Norrice.*

A DEFENCE OF THE APPENDIX, written by Master *Sweet* a Iesuite lying in *Holborne.*

AN ANSVVER TO THE FISHER CATCHAT IN HIS OVVNE NET, by the same Author. These three last bookes containing but some sixe sheetes of paper, either of them are sold by the Authors and their Factors for two shillings or halfe a crowne a piece.

SOLILOQVIES, by *R. T.*

THE ROSARY OF OVR LADY.

MEDITATIONS VPON THE ROSARY.

AN EXPOSITION OF THE ROSARY.

THE MYSTERIES OF THE ROSARY.

AN INTRODVCTION TO A DEVOVT LIFE,

LIFE, by *I. Yorke*, a Iesuite now in London.

MIRACLES NOT YET CEASED, by *P. L. P.* a saltlesse booke.

THE KEY OF PARADISE.

A HEAVENLY TREASVRY OF COMFORTABLE MEDITATIONS, by *Antho. Batt*, a Frier now in London.

THE WORD OF COMFORT, written vpon occasion of the fall of the house at the *Black-Friers*.

THE VNCASING OF HERESIE, by *O. A.*

THE TREASRY OF CHASTITY.

THE WIDDOVVES GLASSE.

THE ECCLESIASTICALL PROTESTANTS HISTORY, by D. *Smith*.

THE GROVNDS OF THE OLD AND NEVV RELIGION.

THE HIDDEN MANNA.

THE WANDRING SAINTS.

THE LITTLE MEMORIALL.

AN OVERTHROVV OF THE PROTESTANTS PVLPIT-BABELS.

THE VNITIE OF GODS CHVRCH, by one Master *Steuens* a Iesuite now in London.

POINTERS MEDITATIONS.

THE PROOFE OF PVRGATORY.

A COMFORT AGAINST TRIBVLATION.

LEDISME HIS CATECHISME, lately printed heere in *England*.

THE

THE RECONCILEMENT OF THE DALMATIAN BISHOP.

THE POPES POVVER.

THE LIFE OF SAINT BEDE.

A TREATISE OF FREE-WILL, by Doctor *Kellison* Rector of the Colledge at *Doway* and now in London.

THE SACRAMENTS OF THE CATHOLICK CHVRCH, by *F. S. P.*

DAVVES HIS CATECHISME.

THE VISIBILITY OF THE CHVRCH.

THE CATHOLICK GVIDE.

A TREATISE AGAINST THE MARRIAGE OF PRIESTS, by *Wilson* a Iesuite.

A GAGGE OF THE NEVV GOSPEL.

A SECOND GAGGE.

THE HONOVR OF GOD, by *Anthony Clerke*. An idle frothy booke, by a brayn-sicke man.

THE PRELATE AND THE PRINCE, a seditious booke.

THE RVLES OF OBEDIENCE, by *G. A. P.*

SAINT PETERS KEYES, by *Edmund Gill*, Iesuite.

SAINT AVGVSTINES RELIGION, written by *Brerely*, and reprinted.

THE REFORMED PROTESTANT, by *Brerely*. There was a Printing-house suppresst about some three yeeres since in *Lancashire*,

where all *Brerely* his workes, with many other Popish pamphlets, were printed.

THE VIRGINALL VOVV, by *F.S.*

THE MIRROVR OF WOMEN.

MEDITATIONS ON THE PASSION.

A DIALOGVE BETVVIXT OVR SAVIOVR AND THE SAINTS.

OBSERVATIONS, concerning the present affaires of *Holland*, and the vnited Prouinces, by *You knowe the hand.*

THE INGRATITVDE OF ELIZABETH OF ENGLAND VNTO PHILIP OF SPAINE.

THE SPIRIT OF ERROVR, by D. *Smith.*

MEDITATIONS ON OVR SAVIOVRS WORDS ON THE CROSSE.

EVERY SAINTS PRAYER.

THE CATHOLICKS CROVVNE.

THE THREE CONVERSIONS reprinted, written by F. *Parsons.*

GRANADOES MEMORIALL.

GRANADOES COMPENDIVM.

GRANADOES MEDITATIONS, Translated.

THE LIFE AND DEATH OF CARDINALL BELLARMINE.

THE SHEDDING OF TEARES.

PARSONS RESOLVTIONS, reprinted *Anno* 1623.

SIONS SONGS, or the melody of the Blessed.

THE

THE DAILY PRACTICE.

THE ENEMIES OF GOD, by M. *Barlow* a Priest now in London.

THE HOLY TRIVMPH.

THE PROSPERITY OF THE VISIBLE CHVRCH.

THE MANVALL OF PRAYERS, reprinted.

A WATCHVVORD, by F. *Baker.*

THE APOLOGIST, by *Richard Conway.*

A TREATISE OF THE INVOCATION AND ADORATION OF SAINTS, by *Thomas Lee.*

THE PRINCIPLES OF CATHOLICKE RELIGION, by *Richard Stanihurst.*

OF THE CONVERSION OF NATIONS, of the Miracles, of the Martyrdomes, and of the vnion of the members of the Catholick Church, by *George Allanson* Iesuite.

A TREATISE OF TRVE ZEALE.

F. DRVRY HIS RELIQVES, somewhat found in his study after his death.

FLAGELLVM DEI, or *A Sword for Contradictors:* a ridiculous pamphlet written by *P. D. M.*

COFFIN, against D. HALL his booke, intituled *The Honour of the married Clergie.*

WALSINGHAM HIS SEARCH, in *quarto.*

WALPOOLE, against Doctor *Downham*, of *Antichrist.*

FOX HIS CALENDAR, reprinted *Anno* 1623.

FITZ-HERBERT, of Policy and Religion, reprinted.

TREATISE OF FAITH, by F. *Percy*.

Faults escaped.

Page 3. a bloody catastrophe.	*dele.*
18. Hell,	Rome.
21. 40 yeeres	12 yeares.
35. poyson	foison.
39. *Æsculap.*	*Cybele.*
52. blood	bled
42.	43.
44 a lye	a lowd-singing lye.
44 *Seth.*	*Aeph.*
45 bare apparell.	bare neck.
44. 45.	54. 55.
46. Sword of Iustice.	*dele.*
47. one	*dele.*
48. Hell,	*Auernus.*
55 who,	*dele.*
57. his,	their.
62. found	fond.
70. one,	*dele.*
87. of heart,	of youth.
29. *marg.* speaking,	atheisticall scoffing.

81. Two lines left out: the words are, This my selfe did then see, together with two or three hundreth more, present at that meeting.

67 *Norwich.*	*North-witch.*
32. *In marg.* F. M.	F. *Me.*
76. *In marg.*	omitted,

This reuerend Bishops most pious and constant departure, was related by his worthy sonne at *Pauls* Crosse: against the sincere Truth whereof, I doe not heare that any of those dogs can bark.